The Complete Pearl of Great Price

Kenneth Gage Jones Commentary 16 July 2016

Click any book or item below to start

Master Table of Contents

Introductory Note--- Additional Introduction (**GD**)

Book of Moses

Book of Abraham

Facsimile No. 1

Facsimile No. 2

Facsimile No. 3

Joseph Smith-Matthew

Joseph Smith-History

The Articles of Faith

Introductory Note

The Pearl of Great Price is a selection of choice materials touching many significant aspects of the faith and doctrine of The Church of Jesus Christ of Latter-day Saints. These items were translated and produced by the Prophet Joseph Smith, and most were published in the Church periodicals of his day.

The first collection of materials carrying the title Pearl of Great Price was made in 1851 by Elder Franklin D. Richards, then a member of the Council of the Twelve and president of the British Mission. Its purpose was to make more readily accessible some important articles that had had limited circulation in the time of Joseph Smith. As Church membership increased throughout Europe and America, there was a need to make these items available. The Pearl of Great Price received wide use and subsequently became a standard work of the Church by action of the First Presidency and the general conference in Salt Lake City on October 10, 1880.

Several revisions have been made in the contents as the needs of the Church have required. In 1878 portions of the book of Moses not contained in the first edition were added. In 1902 certain parts of the Pearl of Great Price that duplicated material also published in the Doctrine and Covenants were omitted. Arrangement into chapters and verses, with footnotes, was done in 1902. The first publication in double-column pages, with index, was in 1921. No other changes were made until April 1976, when two items of revelation were added. In 1979 these two items were removed from the Pearl of Great Price and placed in the Doctrine and Covenants, where they now appear as sections 137 and 138. In the present edition some changes have been made to bring the text into conformity with earlier documents.

Following is a brief introduction to the present contents:

1. *Selections from the Book of Moses.* An extract from the book of Genesis of Joseph Smith's translation of the Bible, which he began in June 1830.
2. *The Book of Abraham.* An inspired translation of the writings of Abraham. Joseph Smith began the translation in 1835 after obtaining some Egyptian papyri. The

translation was published serially in the *Times and Seasons* beginning March 1, 1842, at Nauvoo, Illinois.

3. *Joseph Smith—Matthew.* An extract from the testimony of Matthew in Joseph Smith's translation of the Bible (see Doctrine and Covenants 45:60–61 for the divine injunction to begin the translation of the New Testament).
4. *Joseph Smith—History.* Excerpts from Joseph Smith's official testimony and history, which he and his scribes prepared in 1838–1839 and which was published serially in the *Times and Seasons* in Nauvoo, Illinois, beginning on March 15, 1842.
5. *The Articles of Faith of The Church of Jesus Christ of Latter-day Saints.* A statement by Joseph Smith published in the *Times and Seasons* March 1, 1842, in company with a short history of the Church that was popularly known as the Wentworth Letter.

Return to Pearl of Great Price Table of Contents

Pearl of Great Price -Book of Moses

Ken Jones Commentary 1 Return to Master Table of Contents

Reference Color Coding

Bold Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:
Purple is Cal Stephens (**CS**),
Green is Jeff Chadwick (**JC**)
Red is Bruce R. McConkie
BD is Bible Dictionary
BMSM is the Book of Mormon Student Manual
CR is Conference Report.
DGSM is Doctrines of the Gospel Student Manual
DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie
DS is Doctrines of Salvation.
EOM is the Encyclopedia of Mormonism-BYU
GD is Gospeldoctrine.com-a web site produced by Bryan L. Richards, grandson of LeGrand Richards
GR is an alternate translation from the Greek
GS is Guide to the Scriptures
HC is the History of the Church
IV is the Inspired Version of the King James Bible
JTC is Jesus the Christ by James E. Talmage
JD is the Journal of Discourses
JST is the Joseph Smith translation of the Bible
Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass
MD is Mormon Doctrine by Bruce R. McConkie
NIBD is the New International Bible Dictionary
TG is the Topical Guide
TPJS is the Teachings of the Prophet Joseph Smith.

Moses Chapters

1	2	3	4	5	6	7	8

Book of Moses

Jeff Chadwick calls this the Book of Enoch

An extract from the translation of the Bible as revealed to Joseph Smith the Prophet, June 1830–February 1831.

Chapter 1

(June 1830)

God reveals Himself to Moses—Moses is transfigured—He is confronted by Satan—Moses sees many inhabited worlds—Worlds without number were created by the Son—God's work and glory is to bring to pass the immortality and eternal life of man.

1 The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain, **The God here involved was the Lord Jehovah, though his words were those of the Father; he was, of course, speaking by divine investiture of authority. The Promised Messiah p601.**

2 And he saw God face to face **(D&C 67:11)**, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

3 And God spake unto Moses, saying: Behold, I am the Lord God Almighty **(Ruler and Governor of all things)**, and Endless is my name; for I am without beginning of days or end of years; and is not this endless?

4 And, behold, thou art my son **(D&C 25:1)**; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease.

5 Wherefore, no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh on the earth. **(GD)**

6 And I have a work for thee, Moses, my son; and thou art in the similitude **(But it appears there is a special image, a special similitude, a special likeness where the man Moses and the man Jesus are concerned. It is reasonable to suppose that this similarity, this resemblance, is both physical and spiritual ---. The Promised Messiah p442.)** of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth; but there is no God beside me, and all things are present with me, for I know them all.

7 And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.
8 And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses beheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered. **(GD)**
9 And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth.
10 And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed.
11 But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him. **(GD)**
12 And it came to pass that when Moses had said these words,
behold, Satan came tempting him, saying: Moses, son of man, worship me.
13 And it came to pass that Moses looked upon Satan and said: Who art thou? For behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory, that I should worship thee?
14 For behold, I could not look upon God, except his glory should come upon me, and I were transfigured before him. But I can look upon thee in the natural man. Is it not so, surely?
15 Blessed be the name of my God, for his Spirit hath not altogether withdrawn from me, or else where is thy glory, for it is darkness **(I can feel your evil)** unto me? And I can judge between thee and God; for God said unto me: Worship God, for him only shalt thou serve.
16 Get thee hence, Satan; deceive me not; for God said unto me: Thou art after the similitude of mine Only Begotten.
17 And he also gave me commandments when he called unto me out of the burning bush, saying: Call upon God in the name of mine Only Begotten, and worship me.
18 And again Moses said: I will not cease to call upon God, I have other things to inquire of him: for his glory has been upon me, wherefore I can judge between him and thee. Depart hence, Satan.
19 And now, when Moses had said these words, Satan cried with a loud voice, and ranted upon the earth, and commanded, saying: I am the Only Begotten, worship me.

20 And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell[b] **(D&C 76:44-47)**. Nevertheless, calling upon God, he received strength, and he commanded, saying: Depart from me, Satan, for this one God only will I worship, which is the God of glory.

21 And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying: In the name of the Only Begotten, depart hence, Satan. **(GD)**

22 And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not.

23 And now of this thing Moses bore record; but because of wickedness it is not had among the children of men.

24 And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son;

25 And calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice, saying: Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters **(parting the Red Sea)**; for they shall obey thy command as if thou wert God.

26 And lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel my chosen.

27 And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God. **(GD)**

28 And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the sea shore.

29 And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. **(D&C 88:45-61)**

30 And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them?

31 And behold, the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.

32 And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

33 And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. **(GD)**

Astronomers currently estimate that our observable universe, using the Hubble Telescope, has around 100 billion galaxies each containing as many as 100 billion stars. I personally believe that our observable universe (at least) corresponds to our God's domain. If we become Gods after we die, we will be able to organize a comparable universe to what our God (thru Jesus and Michael) has organized from existing matter. By 2018 the United States is scheduled to launch a Webb telescope that will be able to collect 10 times more light in the far reaches of space than the current Hubble telescope. What do you think this telescope will able to see? The furthest viewable galaxies are traveling away from us near the speed of light. We might not be able to see anything further away!?!? -KGJ

34 And the first man of all men have I called Adam, which is many.

35 But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

36 And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

37 And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

38 And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

39 For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

40 And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak.

41 And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee; and they shall be had again among the children of men—among as many as shall believe.

42 (These words were spoken unto Moses in the mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Show them not unto any except them that believe. Even so. Amen.)

Return to Moses Table of Contents

Chapter 2

(June–October 1830)

God creates the heavens and the earth—All forms of life are created—God makes man and gives him dominion over all else.

1 And it came to pass that the Lord spake unto Moses, saying: Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. **(GD)**

2 And the earth was without form, and void; and I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water; for I am God. **(GD)**

3 And I, God, said: Let there be light; and there was light.

4 And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness.

5 And I, God, called the light Day; and the darkness, I called Night; and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.

6 And again, I, God, said: Let there be a firmament in the midst of the water, and it was so, even as I spake; and I said: Let it divide the waters from the waters; and it was done;

7 And I, God, made the firmament and divided the waters, yea, the great waters under the firmament from the waters which were above the firmament, and it was so even as I spake.

8 And I, God, called the firmament Heaven; and the evening and the morning were the second day.

9 And I, God, said: Let the waters under the heaven be gathered together unto one place, and it was so; and I, God, said: Let there be dry land; and it was so.

10 And I, God, called the dry land Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.

11 And I, God, said: Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake.

12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good;

13 And the evening and the morning were the third day.

14 And I, God, said: Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years;
15 And let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.
16 And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon; and the stars also were made even according to my word.
17 And I, God, set them in the firmament of the heaven to give light upon the earth,
18 And the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness; and I, God, saw that all things which I had made were good;
19 And the evening and the morning were the fourth day.
20 And I, God, said: Let the waters bring forth abundantly the moving creature that hath life, and fowl which may fly above the earth in the open firmament of heaven.
21 And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were good.
22 And I, God, blessed them, saying: Be fruitful, and multiply, and fill the waters in the sea; and let fowl multiply in the earth;
23 And the evening and the morning were the fifth day.
24 And I, God, said: Let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kind, and it was so;
25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.
26 And I, God, said unto mine Only Begotten, which was with me from the beginning: Let us make man in our image, after our likeness; and it was so. And I, God, said: Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. **(GD)**
28 And I, God, blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
29 And I, God, said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake.

31 And I, God, saw everything that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day.

Return to Moses Table of Contents

Chapter 3

(June–October 1830)

God created all things spiritually before they were naturally upon the earth—He created man, the first flesh, upon the earth—Woman is a help meet for man.

1 Thus the heaven and the earth were finished, and all the host of them. **(GD)**
2 And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;
3 And I, God, blessed the seventh day, and sanctified it; because that in it I had rested from all my work which I, God, had created and made.
4 And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth,
5 And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air; **(GD)**
6 But I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground.
7 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh **(1st mortal upon the earth-Marion G. Romney Sept 1980 Ensign)** upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word. **(GD)**
8 And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. **(GD)**
9 And out of the ground made I, the Lord God, to grow every tree, naturally, that is pleasant to the sight of man; and man could behold it. And it became also a living soul. For it was spiritual in the day that I created it; for it remaineth in the sphere in which I, God, created it, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, planted the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil. **(GD)**

10 And I, the Lord God, caused a river to go out of Eden to water the garden; and from thence it was parted, and became into four heads.
11 And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where I, the Lord God, created much gold;
12 And the gold of that land was good, and there was bdellium and the onyx stone.
13 And the name of the second river was called Gihon; the same that compasseth the whole land of Ethiopia.
14 And the name of the third river was Hiddekel; that which goeth toward the east of Assyria. And the fourth river was the Euphrates.
15 And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.
16 And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,
17 But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.
18 And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make an help meet for him.
19 And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should come unto Adam, to see what he would call them; and they were also living souls; for I, God, breathed into them the breath of life, and commanded that whatsoever Adam called every living creature, that should be the name thereof.
20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but as for Adam, there was not found an help meet for him.
21 And I, the Lord God, caused a deep sleep to fall upon Adam; and he slept, and I took one of his ribs and closed up the flesh in the stead thereof; **(GD)**
22 And the rib which I, the Lord God, had taken from man, made I a woman, and brought her unto the man.
23 And Adam said: This I know now is bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man.
24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.
25 And they were both naked, the man and his wife, and were not ashamed.

Return to Moses Table of Contents

Chapter 4

(June–October 1830)

How Satan became the devil—He tempts Eve—Adam and Eve fall, and death enters the world.

Introduction (GD)

1 And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem **(2 Nephi 9:8-9)** all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. **(GD)**

2 But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

3 Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; **(GD)**

4 And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. **(GD)**

5 And now the serpent was more subtle than any beast of the field which I, the Lord God, had made.

6 And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God, wherefore he sought to destroy the world. **(D&C 3:1)**

7 And he said unto the woman: Yea, hath God said—Ye shall not eat of every tree of the garden? (And he spake by the mouth of the serpent.)

8 And the woman said unto the serpent: We may eat of the fruit of the trees of the garden;

9 But of the fruit of the tree which thou beholdest in the midst of the garden, God hath said—Ye shall not eat of it, neither shall ye touch it, lest ye die.

10 And the serpent said unto the woman: Ye shall not surely die; **(2 Nephi 2:18)**

11 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

12 And when the woman saw that the tree was good for food, and that it became pleasant to the eyes, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and also gave unto her husband with her, and he did eat.
13 And the eyes of them both were opened, and they knew that they had been naked. And they sewed fig leaves together and made themselves aprons.
14 And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden. **(GD)**
15 And I, the Lord God, called unto Adam, and said unto him: Where goest thou?
16 And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.
17 And I, the Lord God, said unto Adam: Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat, if so thou shouldst surely die?
18 And the man said: The woman thou gavest me, and commandest that she should remain with me, she gave me of the fruit of the tree and I did eat.
19 And I, the Lord God, said unto the woman: What is this thing which thou hast done? And the woman said: The serpent beguiled me, and I did eat.
20 And I, the Lord God, said unto the serpent: Because thou hast done this thou shalt be cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;
21 And I will put enmity between thee and the woman, between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel.
22 Unto the woman, I, the Lord God, said: I will greatly multiply thy sorrow and thy conception. In sorrow **(to include labor, toil and sweat)** thou shalt bring forth children, and thy desire shall be to thy husband, and he shall ~~rule~~ **(preside)** over thee.
23 And unto Adam, I, the Lord God, said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying—Thou shalt not eat of it, cursed shall be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.
24 Thorns also, and thistles shall it bring forth to thee, and thou shalt eat the herb of the field.
25 By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt surely die—for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return.

26 And Adam called his wife's name Eve, because she was the mother of all living; for thus have I, the Lord God, called the first of all women, which are many. **(GD)**
27 Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them.
28 And I, the Lord God, said unto mine Only Begotten: Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever, **(GD)**
29 Therefore I, the Lord God, will send him forth from the Garden of Eden, to till the ground from whence he was taken;
30 For as I, the Lord God, liveth, even so my words cannot return void, for as they go forth out of my mouth they must be fulfilled.
31 So I drove out the man, and I placed at the east of the Garden of Eden, cherubim and a flaming sword, which turned every way to keep the way of the tree of life.
32 (And these are the words which I spake unto my servant Moses, and they are true even as I will; and I have spoken them unto you. See thou show them unto no man, until I command you, except to them that believe. Amen.)

Return to Moses Table of Contents

Chapter 5

(June–October 1830)

Adam and Eve bring forth children—Adam offers sacrifice and serves God—Cain and Abel are born—Cain rebels, loves Satan more than God, and becomes Perdition—Murder and wickedness spread—The gospel is preached from the beginning.

1 And it came to pass that after I, the Lord God, had driven them out, that Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him.

2 And Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth.

3 And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land, and to tend flocks, and they also begat sons and daughters.

4 And Adam and Eve, his wife, called upon the name of the Lord **(3 Nephi 18:21)**, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.

5 And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings **(firstborn points to Jesus)** of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

6 And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

7 And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

8 Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

9 And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will.

10 And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God.

11 And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed[a] **(2 Nephi 2:22-25)**, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

12 And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. **(they taught their children the gospel)**

13 And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.

14 And the Lord God called upon men by the Holy Ghost everywhere and commanded them that they should repent;

15 And as many as believed in the Son, and repented of their sins, should be saved **(exalted)**; and as many as believed not and repented not, should be damned **(stopped in their progression)**; and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

16 And Adam and Eve, his wife, ceased not to call upon God. And Adam knew Eve his wife, and she conceived and bare Cain, and said: I have gotten a man from the Lord; wherefore he may not reject his words. But behold, Cain hearkened not, saying: Who is the Lord that I should know him?

17 And she again conceived and bare his brother Abel. And Abel hearkened unto the voice of the Lord. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

18 And Cain loved Satan more than God. And Satan commanded him, saying: Make an offering unto the Lord.

19 And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. **(mocks the atonement of Christ)**

20 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering;

21 But unto Cain, and to his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell. **(GD)**

22 And the Lord said unto Cain: Why art thou wroth? Why is thy countenance fallen?

23 If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. And thou shalt rule over him;

24 For from this time forth thou shalt be the father of his lies; thou shalt be called Perdition; for thou wast also before the world.

25 And it shall be said in time to come—That these abominations were had from Cain; for he rejected the greater counsel which was had from God; and this is a cursing which I will put upon thee, except thou repent.
26 And Cain was wroth, and listened not any more to the voice of the Lord, neither to Abel, his brother, who walked in holiness before the Lord.
27 And Adam and his wife mourned before the Lord, because of Cain and his brethren.
28 And it came to pass that Cain took one of his brothers' daughters to wife, and they loved Satan more than God.
29 And Satan said unto Cain: Swear unto me by thy throat **(life)**, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.
30 And Satan sware unto Cain that he would do according to his commands. And all these things were done in secret.
31 And Cain said: Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness.
32 And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. **(Far West, Missouri-emp-search for Cain-1st hit, also The life of Joseph Fielding Smith, p340)**
33 And Cain gloried in that which he had done, saying: I am free (**2 Nephi 2:27**); surely the flocks of my brother falleth into my hands. **(GD)**
34 And the Lord said unto Cain: Where is Abel, thy brother? And he said: I know not. Am I my brother's keeper? **(Yes!)** **(GD)**
35 And the Lord said: What hast thou done? The voice of thy brother's blood cries unto me from the ground.
36 And now thou shalt be **(1)** cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand.
37 When thou tillest the ground it shall not henceforth yield unto thee her strength. **(2)** A fugitive and a vagabond shalt thou be in the earth.
38 And Cain said unto the Lord: Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my punishment is greater than I can bear.
39 Behold **(3)** thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come

to pass, that he that findeth me will slay me, because of mine iniquities, for these things are not hid from the Lord.

40 And I the Lord said unto him: Whosoever slayeth thee, vengeance shall be taken on him sevenfold. And I the Lord set a mark[a] **(Alma 3:7-16, Moses 7:22)** upon Cain, lest any finding him should kill him. **(GD)**

41 And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.

42 And Cain knew his wife, and she conceived and bare Enoch, and he also begat many sons and daughters. And he builded a city, and he called the name of the city after the name of his son, Enoch.

43 And unto Enoch was born Irad, and other sons and daughters. And Irad begat Mahujael, and other sons and daughters. And Mahujael begat Methusael, and other sons and daughters. And Methusael begat Lamech.

44 And Lamech took unto himself two wives; the name of one being Adah, and the name of the other, Zillah.

45 And Adah bare Jabal; he was the father of such as dwell in tents, and they were keepers of cattle; and his brother's name was Jubal, who was the father of all such as handle the harp and organ.

46 And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron. And the sister of Tubal Cain was called Naamah.

47 And Lamech said unto his wives, Adah and Zillah: Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

48 If Cain shall be avenged sevenfold, truly Lamech shall be seventy and seven fold;

49 For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam;

50 Wherefore Lamech, being angry, slew him, not like unto Cain, his brother Abel, for the sake of getting gain, but he slew him for the oath's sake.

51 For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.

52 Wherefore the Lord cursed Lamech, and his house, and all them that had covenanted with Satan; for they kept not the commandments of God, and it displeased God, and he ministered not unto them, and their works were abominations, and began to spread among all the sons of men. And it was among the sons of men.

53 And among the daughters of men these things were not spoken, because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion;
54 Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.
55 And thus the works of darkness began to prevail among all the sons of men.
56 And God cursed the earth with a sore curse, and was angry with the wicked, with all the sons of men whom he had made;
57 For they would not hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time, who was prepared from before the foundation of the world.
58 And thus the Gospel began to be preached, from the beginning, being declared by holy angels **(and messangers)** sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost.
59 And thus all things were confirmed unto Adam, by an holy ordinance, and the Gospel preached, and a decree sent forth, that it should be in the world, until the end thereof; and thus it was. Amen.

Return to Moses Table of Contents

Chapter 6

(November–December 1830)

Adam's seed keep a book of remembrance—His righteous posterity preach repentance—God reveals Himself to Enoch—Enoch preaches the gospel—The plan of salvation was revealed to Adam—He received baptism and the priesthood.

1 And Adam hearkened unto the voice of God, and called upon his sons to repent.
2 And Adam knew his wife again, and she bare a son, and he called his name Seth **(D&C 107:42-43)**. And Adam glorified the name of God; for he said: God hath appointed me another seed, instead of Abel, whom Cain slew.
3 And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel. And to him also was born a son, and he called his name Enos.
4 And then began these men to call upon the name of the Lord, and the Lord blessed them;
5 And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;
6 And by them their children were taught to read and write, having a language which was pure and undefiled. **(2 Nephi 25:26)**
7 Now this same Priesthood **(always on the earth to keep Satan in check)**, which was in the beginning, shall be in the end of the world also.
8 Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam **(book of life-EOM)**, saying: In the day that God created man, in the likeness of God made he him;
9 In the image of his own body, male and female, created he them, and blessed them, and called their name Adam **(Moses 1:34)**, in the day when they were created and became living souls in the land upon the footstool of God. **(GD)**
10 And Adam lived one hundred and thirty years, and begat a son in his own likeness, after his own image, and called his name Seth.
11 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters;
12 And all the days that Adam lived were nine hundred and thirty years, and he died.

13 Seth lived one hundred and five years, and begat Enos, and prophesied in all his days **(testifying that Jesus is the Christ)**, and taught his son Enos in the ways of God; wherefore Enos prophesied also.
14 And Seth lived, after he begat Enos, eight hundred and seven years, and begat many sons and daughters.
15 And the children of men were numerous upon all the face of the land. And in those days Satan had great dominion among men, and raged in their hearts; and from thenceforth came wars and bloodshed; and a man's hand was against his own brother, in administering death, because of secret works, seeking for power.
16 All the days of Seth were nine hundred and twelve years, and he died.
17 And Enos lived ninety years, and begat Cainan. And Enos and the residue of the people of God came out from the land, which was called Shulon, and dwelt in a land of promise, which he called after his own son, whom he had named Cainan.
18 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat many sons and daughters. And all the days of Enos were nine hundred and five years, and he died.
19 And Cainan lived seventy years, and begat Mahalaleel; and Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.
20 And Mahalaleel lived sixty-five years, and begat Jared; and Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years, and he died.
21 And Jared lived one hundred and sixty-two years, and begat Enoch; and Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters. And Jared taught Enoch in all the ways of God. **(D&C 107:48-49)**
22 And this is the genealogy of the sons of Adam, who was the son[a] **(Luke 3:38)** of God, with whom God, himself, conversed.
23 And they were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent; and faith was taught unto the children of men.
24 And it came to pass that all the days of Jared were nine hundred and sixty-two years, and he died.
25 And Enoch lived sixty-five years, and begat Methuselah.
26 And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him. **(GD)**
27 And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them—Repent, for thus saith the Lord: I am angry with this people, and my

fierce anger is kindled **(ready to explode)** against them; for their hearts have waxed hard, and their ears are dull of hearing, and their eyes cannot see afar off;
28 And for these many generations, ever since the day that I created them, have they gone astray, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments, which I gave unto their father, Adam.
29 Wherefore, they have foresworn themselves, and, by their oaths, they have brought upon themselves death; and a hell **(Spirit Prison-EOM)** I have prepared for them, if they repent not;
30 And this is a decree, which I have sent forth in the beginning of the world, from my own mouth, from the foundation thereof, and by the mouths of my servants, thy fathers, have I decreed it, even as it shall be sent forth in the world, unto the ends thereof.
31 And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying: Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant?
32 And the Lord said unto Enoch: Go forth and do as I have commanded thee, and no man shall pierce thee. Open thy mouth, and it shall be filled, and I will give thee utterance, for all flesh is in my hands, and I will do as seemeth me good.
33 Say unto this people: Choose ye this day, to serve the Lord God who made you.
34 Behold my Spirit is upon you, wherefore all thy words will I justify **(vindicate)**; and the mountains shall flee before you, and the rivers[c] **(Moses 7:13-16)** shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me. **(be obedient, walk in the same direction with me)**
35 And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so.
36 And he beheld the spirits that God had created; and he beheld also things which were not visible to the natural eye[b] **(Moses 1:11)**; and from thenceforth came the saying abroad in the land: A seer hath the Lord raised up unto his people.
37 And it came to pass that Enoch went forth in the land, among the people, standing upon the hills and the high places, and cried with a loud voice, testifying against their works; and all men were offended because of him.
38 And they came forth to hear him, upon the high places, saying unto the tent-keepers: Tarry ye here and keep the tents, while we go yonder to behold the seer, for he prophesieth, and there is a strange thing in the land; a wild man hath come among us.

39 And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for he walked with God.
40 And there came a man unto him, whose name was Mahijah, and said unto him: Tell us plainly who thou art, and from whence thou comest?
41 And he said unto them: I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day. And my father taught me in all the ways of God.
42 And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.
43 And Enoch continued his speech, saying: The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven?
44 The heavens he made; the earth is his footstool; and the foundation thereof is his. Behold, he laid it, an host of men hath he brought in upon the face thereof.
45 And death hath come upon our fathers; nevertheless we know them, and cannot deny, and even the first of all we know, even Adam.
46 For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language.
47 And as Enoch spake forth the words of God, the people trembled, and could not stand in his presence.
48 And he said unto them: Because that Adam fell, we are; and by his fall came death; and we are made partakers of misery and woe.
49 Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.
50 But God hath made known unto our fathers that all men must repent.
51 And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.
52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.

53 And our father Adam spake unto the Lord, and said: Why is it that men must repent and be baptized in water? And the Lord said unto Adam: Behold I have forgiven thee thy transgression in the Garden of Eden.

54 Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

55 And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

56 And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

57 Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

58 Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

59 That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin,
and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

60 For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

61 Therefore it (**the Holy Ghost**) is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.**(one of the greatest scriptures to define the essence of the Holy Ghost)**

62 And now, behold, I say unto you: This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

63 And behold, all things have their likeness, and all things are created and made to bear record of me **(they point to Christ)**, both things which are temporal, and things which are

spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

64 And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

65 And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit **(born again)**, and became quickened in the inner man[b] **(Mosiah 27:25-26, Alma 5:12-15)**. **(sometimes flesh begins to glow that can only be discerned by the righteous)**

66 And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

67 And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

68 Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.

Return to Moses Table of Contents

Chapter 7

(December 1830)

Enoch teaches, leads the people, and moves mountains—The city of Zion is established—Enoch foresees the coming of the Son of Man, His atoning sacrifice, and the resurrection of the Saints—He foresees the Restoration, the Gathering, the Second Coming, and the return of Zion.

1 And it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the sons of God **(D&C 25:1)**, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;

4 And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations.

5 And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum.

6 And again the Lord said unto me: Look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents.

7 And the Lord said unto me: Prophesy; and I prophesied, saying: Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan;

8 For behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was a blackness came upon all the children of Canaan, that they were despised among all people. **(GD)**

9 And it came to pass that the Lord said unto me: Look; and I looked, and I beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof;

10 And the Lord said unto me: Go to this people, and say unto them—Repent, lest I come out and smite them with a curse, and they die.
11 And he gave unto me a commandment that I should baptize in the name of the Father, and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.
12 And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent;
13 And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him.
14 There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea.
15 And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God;
16 And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. **(GD)**
17 The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they (**church members**) were blessed upon the mountains, and upon the high places **(Temples)**, and did flourish.
18 And the Lord called his people ZION **(pure in heart-D&C 97:21)**, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. **(GD)**
19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even ZION.
20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.
21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever. **(GD)**

22 And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam save it was the seed of Cain, for the seed of Cain were black, and had not place among them.
23 And after that Zion was taken up into heaven, Enochbeheld, and lo, all the nations of the earth were before him;
24 And there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and of the Son of Man; and behold, the power of Satan was upon all the face of the earth.
25 And he saw angels descending out of heaven; and he heard a loud voice saying: Wo, wo be unto the inhabitants of the earth.
26 And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed **(mocks God)**, and his angels rejoiced.
27 And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion. **(Translated Beings – MD p804-805)**
28 And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?
29 And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity?
30 And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art **(1)** just; thou art **(2)** merciful and **(3)** kind forever;
31 And thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but **(1)** peace, **(2)** justice, and **(3)** truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?
32 The Lord said unto Enoch: Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the Garden of Eden, gave I unto man his agency;
33 And unto thy brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection, and they hate their own blood; **(hate God by implication)**

34 And the fire of mine indignation is kindled **(ready to explode)** against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them.
35 Behold, I am God; Man of Holiness **(Perfected being)** is my name; Man of Counsel is my name; and Endless and Eternal is my name, also.
36 Wherefore, I **(Christ)** can stretch forth mine hands and hold **(have control of)** all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.
37 But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?
38 But behold, these which thine eyes are upon shall perish in the floods; and behold, I **(God)** will shut them up; a prison have I prepared for them. **(GD)**
39 And that which I **(Christ)** have chosen hath pled before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment;
40 Wherefore, for this shall the heavens weep, yea, and all the workmanship of mine hands.
41 And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned; and all eternity shook.
42 And Enoch also saw Noah, and his family; that the posterity of all the sons of Noah should be saved with a temporal salvation;
43 Wherefore Enoch saw that Noah built an ark; and that the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked the floods came and swallowed them up.
44 And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted; but the Lord said unto Enoch: Lift up your heart, and be glad; and look.
45 And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying: When shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified and have eternal life?

46 And the Lord said: It shall be in the meridian of time, in the days of wickedness and vengeance.
47 And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying: The Righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me.
48 And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying: Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? **(GD)**
49 And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah?
50 And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the floods.
51 And the Lord could not withhold; and he covenanted with Enoch, and sware unto him with an oath, that he would stay the floods; that he would call upon the children of Noah;
52 And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand;
53 And the Lord said: Blessed is he through whose seed Messiah shall come; for he saith—I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.
54 And it came to pass that Enoch cried unto the Lord, saying: When the Son of Man cometh in the flesh, shall the earth rest? I pray thee, show me these things.
55 And the Lord said unto Enoch: Look, and he looked and beheld the Son of Man lifted up on the cross, after the manner of men;
56 And he heard a loud voice; and the heavens were veiled; and all the creations of God mourned; and the earth groaned **(1 Nephi 19:12)**; and the rocks were rent; and the saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory;
57 And as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day.

58 And again Enoch wept (**saw Christ killed**) and cried unto the Lord, saying: When shall the earth rest?

59 And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore, I ask thee if thou wilt not come again on the earth.

60 And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children **(us)** of Noah; **(GD)**

61 And the day shall come that the earth shall rest **(during the Millennium)**, but before that day the heavens shall be darkened, and a veil of darkness **(happening right now)** shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve **(faithful church members)**;

62 And righteousness **(thru revelation)** will I send down out of heaven **(D&C 1:17, James 1:17)**; and truth **(Book of Mormon)** will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth **(by revelation and the Book of Mormon)** as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins **(be prepared)**, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. **(GD)**

63 And the Lord said unto Enoch: Then shalt thou and all thy city meet them **(LDS)** there, and we will receive them into our bosom, and they shall see us **(Enoch and his people)**; and we will fall upon their necks, and they **(LDS)** shall fall upon our necks **(Enoch's people)**, and we will kiss each other; **(D&C 88:96-98)**

64 And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest **(D&C 101:32-34)**. **(GD)**

65 And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

66 But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

67 And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy;
68 And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.
69 And Enoch and all his people walked **(were in perfect harmony-DS 1:4)** with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED. **(GD)**

Return to Moses Table of Contents

Chapter 8

(February 1831)

Methuselah prophesies—Noah and his sons preach the gospel—Great wickedness prevails—The call to repentance is unheeded—God decrees the destruction of all flesh by the Flood.

1 And all the days of Enoch were four hundred and thirty years.
2 And it came to pass that Methuselah **(grandfather of Noah)**, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins.
3 And it came to pass that Methuselah prophesied **(testified of Christ)** that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself. **(rejoiced)**
4 And there came forth a great famine into the land, and the Lord cursed the earth with a sore curse, and many of the inhabitants thereof died. **(D&C 88:89-91)**
5 And it came to pass that Methuselah lived one hundred and eighty-seven years, and begat Lamech;
6 And Methuselah lived, after he begat Lamech, seven hundred and eighty-two years, and begat sons and daughters;
7 And all the days of Methuselah were nine hundred and sixty-nine years, and he died. **(died the year of the flood-DS1:204)**
8 And Lamech lived one hundred and eighty-two years, and begat a son,
9 And he called his name Noah **(D&C 107:52)**, saying: This son shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.
10 And Lamech lived, after he begat Noah, five hundred and ninety-five years, and begat sons and daughters;
11 And all the days of Lamech were seven hundred and seventy-seven years, and he died.
12 And Noah was four hundred and fifty years old, and begat Japheth; and forty-two years afterward he begat Shem of her who was the mother of Japheth, and when he was five hundred years old he begat Ham.
13 And Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. **(Priesthood holders)**

14 And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men **(non-members)** saw that those daughters were fair, and they took them wives, even as they chose.
15 And the Lord said unto Noah: The daughters of thy sons have sold themselves **(they lost their eternal lives)**; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.
16 And it came to pass that Noah prophesied, and taught the things of God, even as it was in the beginning.
17 And the Lord said unto Noah: My Spirit shall not always strive with man **(unless repentance occurs)**, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.
18 And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.
19 And the Lord ordained Noah **(thru Methuselah-see D&C 107:52 of verse 9 above)** after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.
20 And it came to pass that Noah called upon the children of men that they should repent; but they hearkened not unto his words; **(preached for 590 years)**
21 And also, after that they had heard him, they came up before him, saying: Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? And are we not **(doing things of the world)** eating and drinking, and marrying and giving in marriage? And our wives bear unto us children, and the same are mighty men, which are like unto men of old, men of great renown. And they hearkened not unto the words of Noah.
22 And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually. **(Micah 2:1)**
23 And it came to pass that Noah continued his preaching unto the people, saying: Hearken, and give heed unto my words; **(GD)**
24 Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not.
25 And it repented Noah **(not God as contained in Genesis 6:6)**, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart. **(GD)**

26 And the Lord said: I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping things, and the fowls of the air; for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; for they have sought his life.

27 And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth. **(D&C 76:69)**

28 The earth was corrupt before God, and it was filled with violence.

29 And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted its way upon the earth.

30 And God said unto Noah: The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth. **(cleans the earth because of wickedness)**

Return to Master Table of Contents

Pearl of Great Price -Book of Abraham

Ken Jones Commentary 1 Return to Master Table of Contents

Reference Color Coding

Bold Black is the Revised Version of the King James Bible or quotes from the prophet Joseph Smith or other references listed below with the abbreviations shown in black:
Purple is Cal Stephens (**CS**),
Green is Jeff Chadwick (**JC**)
Red is Bruce R. McConkie
BD is Bible Dictionary
BMSM is the Book of Mormon Student Manual
CR is Conference Report.
DGSM is Doctrines of the Gospel Student Manual
DNTC is Doctrinal New Testament Commentary by Bruce R. McConkie
DS is Doctrines of Salvation.
EMP is associated with the website emp.byui.edu
EOM is the Encyclopedia of Mormonism-BYU
GD is Gospeldoctrine.com-a web site produced by Bryan L. Richards, grandson of LeGrand Richards
GR is an alternate translation from the Greek
GS is Guide to the Scriptures
HC is the History of the Church
IV is the Inspired Version of the King James Bible
JTC is Jesus the Christ by James E. Talmage
JD is the Journal of Discourses
JST is the Joseph Smith translation of the Bible
Orange (KGJ) – Is Ken Jones personal comments – search my comments with <CTRL> <F> or spy glass
MD is Mormon Doctrine by Bruce R. McConkie
NIBD is the New International Bible Dictionary
TG is the Topical Guide
TPJS is the Teachings of the Prophet Joseph Smith.

Abraham Chapters

1	2	3	4	5

The Book of Abraham

(Abraham means father of many-Genesis 17:5)

Translated from the Papyrus, by Joseph Smith

A Translation of some ancient Records that have fallen into our hands from the catacombs of Egypt. The writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus.

Chapter 1

Abraham seeks the blessings of the patriarchal order—He is persecuted by false priests in Chaldea—Jehovah saves him—The origins and government of Egypt are reviewed.

1 In the land of the Chaldeans[a] **(Land of Ur-Abraham 1:20)**, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence;
2 And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.
3 It was conferred[a] **(by Melchizedek-D&C 84:14)** upon me from the fathers; it came down from the fathers, from the beginning of time **(Alma 13:3)**, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the right of the firstborn, or the first man, who is Adam, or first father, through the fathers unto me.
4 I sought for mine appointment[a] **(thru birthright)** unto the Priesthood according to the appointment of God unto the fathers concerning the seed.
5 My fathers, having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen, utterly refused to hearken to my voice;
6 For their hearts **(desires)** were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt;

7 Therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto these dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.
8 Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods, men, women, and children.
9 And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun.
10 Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem.
11 Now, this priest had offered upon this altar three virgins **(young virtuous maidens)** at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.
12 And it came to pass **(JD 11:244)** that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar; and that you may have a knowledge of this altar, I will refer you to the representation at the commencement of this record.
13 It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt.
14 That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of figures is called by the Chaldeans Rahleenos, which signifies hieroglyphics.
15 And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with the vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands;
16 And his voice was unto me: Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kinsfolk, into a strange land which thou knowest not of;

17 And this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life.
18 Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee.
19 As it was with Noah so shall it be with thee; but through thy ministry **(D&C 78:17-19)** my name shall be known in the earth forever, for I am thy God.
20 Behold, Potiphar's Hill was in the land of Ur, of Chaldea. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh; which Pharaoh signifies king by royal blood.
21 Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites[c] **(Moses 7:6-8)** by birth.
22 From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.
23 The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldean signifies Egypt, which signifies that which is forbidden;
24 When this woman discovered the land it was under water, who afterward settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land.
25 Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was patriarchal.
26 Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.
27 Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry;
28 But I shall endeavor, hereafter, to delineate the chronology running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

29 Now, after the priest of Elkenah was smitten that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land.

30 Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life.

31 But the records of the fathers, even the patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands; therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me. **(GD)**

Return to Abraham Table of Contents

CHAPTER 2

Abraham leaves Ur to go to Canaan—Jehovah appears to him at Haran—All gospel blessings are promised to his seed and through his seed to all—He goes to Canaan and on to Egypt.

1 Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died; but Terah, my father, yet lived in the land of Ur, of the Chaldees.
2 And it came to pass that I, Abraham, took Sarai to wife, and Nahor, my brother, took Milcah to wife, who was the daughter of Haran.
3 Now the Lord had said unto me: Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.
4 Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai my wife; and also my father followed after me, unto the land which we denominated Haran.
5 And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.
6 But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.
7 For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains—Depart hence—and behold, they are taken away by a whirlwind, in an instant, suddenly.
8 My name is Jehovah **(your God with all knowledge and all power)**, and I know the end from the beginning; therefore my hand shall be over thee.
9 And I will make of thee a great nation **(Israel)**, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;

10 And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed **(law of adoption-EOM)**, and shall rise up and bless thee, as their father; **(D&C 84:33-35)**
11 And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.
12 Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart: Thy servant has sought thee earnestly; now I have found thee;
13 Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace.
14 So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran.
15 And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way;
16 Therefore, eternity was our covering and our rock and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.
17 Now I, Abraham, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish.
18 And then we passed from Jershon through the land unto the place of Sechem; it was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.
19 And the Lord appeared unto me in answer to my prayers, and said unto me: Unto thy seed will I give this land.
20 And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel **(name means house of God)** on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

21 And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land; and I, Abraham, concluded to go down into Egypt, to sojourn there **(to preach the Gospel)**, for the famine became very grievous.
22 And it came to pass when I was come near to enter into Egypt, the Lord said unto me: Behold, Sarai, thy wife, is a very fair woman to look upon;
23 Therefore it shall come to pass, when the Egyptians shall see her, they will say—She is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise:
24 Let her say unto the Egyptians, she is thy sister, and thy soul shall live.
25 And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—Therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

Return to Abraham Table of Contents

CHAPTER 3

Abraham learns about the sun, moon, and stars by means of the Urim and Thummim—The Lord reveals to him the eternal nature of spirits—He learns of pre-earth life, foreordination, the Creation, the choosing of a Redeemer, and the second estate of man.

1 And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;
2 And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;
3 And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest.
4 And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.
5 And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow; this is in order because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years.
6 And the Lord said unto me: Now, Abraham, these two facts exist, behold thine eyes see it; it is given unto thee to know the times of reckoning, and the set time, yea, the set time of the earth upon which thou standest, and the set time of the greater light which is set to rule the day, and the set time of the lesser light which is set to rule the night.
7 Now the set time of the lesser light is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest.
8 And where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still;

9 And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order as that upon which thou standest.
10 And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.
11 Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made;
12 And he said unto me: My son, my son (and his hand was stretched out), behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.
13 And he said unto me: This is Shinehah, which is the sun. And he said unto me: Kokob, which is star. And he said unto me: Olea, which is the moon. And he said unto me: Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven.
14 And it was in the night time when the Lord spake these words unto me: I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.
15 And the Lord said unto me: Abraham, I show these things unto thee before ye go into Egypt, that ye may declare all these words.
16 If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me.
17 Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it.
18 Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum[b] **(a Hebrew word meaning eternal)**, or eternal.

19 And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. **(GD)**
20 The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah.
21 I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.
22 Now the Lord had shown unto me, Abraham, the intelligences **(D&C 93:29-36)** that were organized before the world was; and among all these there were many of the noble and great ones;

NOTE: The verse above, being Abraham 3:22, has Facsimile No.2, with it's accompanying Explanation, inserted in the Book of Abraham between the above verse 22 and the next being Abraham 3:23.

Facsimile No.2, with it's accompanying Explanation, are shown on the next 2 pages with the Book of Abraham continuing with verse 3:23.

A FACSIMILE FROM THE BOOK OF ABRAHAM

NO. 2

EXPLANATION

1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.
2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.
3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed.
4. Answers to the Hebrew word Raukeeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.
5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or, in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers **22** and **23**, receiving light from the revolutions of Kolob.
6. Represents this earth in its four quarters.
7. Represents God sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.
8. Contains writings that cannot be revealed unto the world; but is to be had in the Holy Temple of God.
9. Ought not to be revealed at the present time.
10. Also.
11. Also. If the world can find out these numbers, so let it be. Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, 20, and 21 will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time.

23 And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

24 And there stood one[a] **(Jesus Christ)** among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

25 And we will prove[a] **(test by experience)** them herewith **(in this way)**, to see if they will do all things whatsoever the Lord their God shall command them;
26 And they who keep their first estate[b] **(pre-earth life Jude 1:6)** shall be added upon **(receive bodies of flesh by being born on this earth)**; and they who keep not their first estate **(are spirit beings that will never receive physical bodies-KGJ)** shall not have **(any-KGJ)** glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory[d] **(Titus 1:2)** added upon their heads for ever and ever. **(GD)**
27 And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first. **(Jehovah)**
28 And the second was angry, and kept not his first estate; and, at that day, many **(1/3 part)** followed after him. **(Moses 4:1-4, D&C 76:25-33, D&C 29:36-39, Rev 12:3-4) (EMP)**

Return to Abraham Table of Contents

CHAPTER 4

The Gods plan the creation of the earth and all life thereon—Their plans for the six days of creation are set forth.

1 And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.
2 And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.
3 And they (the Gods) said: Let there be light; and there was light.
4 And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness.
5 And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.
6 And the Gods also said: Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters.
7 And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered.
8 And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day.
9 And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered;
10 And the Gods pronounced the dry land, Earth; and the gathering together of the waters, pronounced they, Great Waters; and the Gods saw that they were obeyed.
11 And the Gods said: Let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.
12 And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring

forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.
13 And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.
14 And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years;
15 And organized them to be for lights in the expanse of the heaven to give light upon the earth; and it was so.
16 And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also;
17 And the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness.
18 And the Gods watched those things which they had ordered until they obeyed.
19 And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day; and it was the fourth time.
20 And the Gods said: Let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven.
21 And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good.
22 And the Gods said: We will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth.
23 And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.
24 And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

25 And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.
26 And the Gods took counsel among themselves and said: Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.
28 And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
29 And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat.
30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized.
31 And the Gods said: We will do everything that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

Return to Abraham Table of Contents

CHAPTER 5

The Gods finish Their planning of the creation of all things—They bring to pass the Creation according to Their plans—Adam names every living creature.

1 And thus we will finish the heavens and the earth, and all the hosts of them.
2 And the Gods said among themselves: On the seventh time we will end our work, which we have counseled; and we will rest on the seventh time from all our work which we have counseled.
3 And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counseled among themselves to form; and sanctified it. And thus were their decisions at the time that they counseled among themselves to form the heavens and the earth.
4 And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens,
5 According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

<u>NOTE:</u> The verse above, being Abraham 5:5, has Facsimile No.3, with it's accompanying Explanation, inserted in the Book of Abraham right in the middle of verse 5:5 which I have not done here.

Facsimile No.3, with it's accompanying Explanation, are shown on the next 2 pages with the Book of Abraham continuing with Abraham 5:6.

A FACSIMILE FROM THE BOOK OF ABRAHAM

NO. 3

EXPLANATION

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.
2. King Pharaoh, whose name is given in the characters above his head.
3. Signifies Abraham in Egypt as given also in Figure 10 of Facsimile No. 1.
4. Prince of Pharaoh, King of Egypt, as written above the hand.
5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

6. Olimlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of Astronomy, in the king's court.

(Continuing with Abraham 5:6)

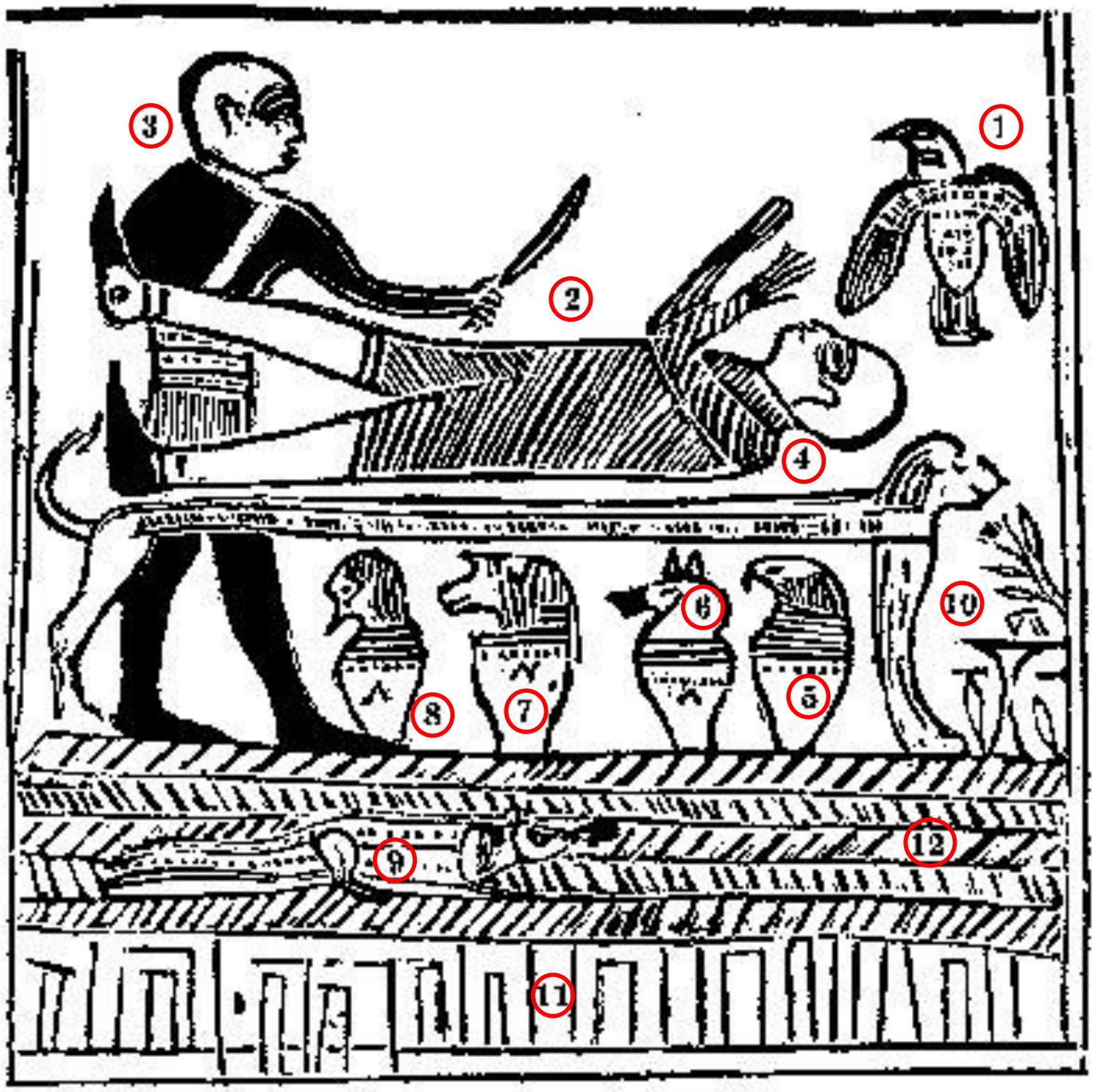
6 But there went up a mist from the earth, and watered the whole face of the ground.
7 And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.
8 And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed.
9 And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food; the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil.
10 There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads.
11 And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it.
12 And the Gods commanded the man, saying: Of every tree of the garden thou mayest freely eat,
13 But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.
14 And the Gods said: Let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him.
15 And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof;
16 And of the rib which the Gods had taken from man, formed they a woman, and brought her unto the man.
17 And Adam said: This was bone of my bones, and flesh of my flesh; now she shall be called Woman, because she was taken out of man;

18 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.
19 And they were both naked, the man and his wife, and were not ashamed.
20 And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof.
21 And Adam gave names to all cattle, to the fowl of the air, to every beast of the field; and for Adam, there was found an help meet for him.

Return to Master Table of Contents

A FACSIMILE FROM THE BOOK OF ABRAHAM

NO. 1



1. The Angel of the Lord.
2. Abraham fastened upon an altar.
3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice.
4. The altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh.
5. The idolatrous god of Elkenah.
6. The idolatrous god of Libnah.
7. The idolatrous god of Mahmackrah.
8. The idolatrous god of Korash.
9. The idolatrous god of Pharaoh.
10. Abraham in Egypt.
11. Designed to represent the pillars of heaven, as understood by the Egyptians.
12. Raukeeyang, signifying expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word, Shaumahyeem.

Return to Master Table of Contents

A FACSIMILE FROM THE BOOK OF ABRAHAM

NO. 2

EXPLANATION

Fig 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed.

Fig 4. Answers to the Hebrew word Raukeeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig 5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or, in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig 6. Represents this earth in its four quarters.

Fig 7. Represents God sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig 8. Contains writings that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig 9. Ought not to be revealed at the present time.

Fig 10. Also.

Fig 11. Also. If the world can find out these numbers, so let it be. Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, 20, and 21 will be given in the own due time of the Lord.

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Return to Master Table of Contents

A FACSIMILE FROM THE BOOK OF ABRAHAM
NO. 3

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6. Olimlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of Astronomy, in the king's court.

Return to Master Table of Contents

Introduction – for Pearl of Great Price from GodpelDoctrine.com

"As early as June 1830, opposition to the newly organized Church had become a force to be reckoned with. Intolerant neighbors and outsiders harassed the members. At times bigotry erupted into mob rule.

"Not unexpectedly, much of this malevolent force was directed toward the Prophet Joseph Smith. That June a mean-spirited constable arrested and verbally abused the Prophet for the better part of a day. The constable refused to allow Joseph to eat. It was not until that evening, after traveling 15 miles, that the lawman stopped at a tavern for refreshment. Even during the meal, he continued to torment the Prophet. According to Joseph Smith's account, the constable gathered a number of men 'who used every means to abuse, ridicule and insult me. They spit upon me, pointed their fingers at me, saying, `Prophesy, prophesy!` and thus did they imitate those who crucified the Savior of mankind, not knowing what they did.'

"However, the Lord continued to sustain his people and his prophet, and revelations poured from heaven. Joseph reported that 'amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply of strength, and granted us 'line upon line of knowledge-here a little and there a little,' of which the following was a precious morsel.' The Prophet then recorded the revelation that is now chapter 1 of the book of Moses but was at first called 'the vision of Moses.'

"It was under these circumstances that the Lord began the process leading to the creation of the book of Moses-a most remarkable book, one of the revelatory gems of the Restoration and a major component of the Pearl of Great Price...

"When the Prophet Joseph Smith first released the whole series of Moses revelations to the Church in December 1830, he lumped them into two distinct documents. The first he titled 'A Revelation given to the Elders of the Church of Christ on the first Book of Moses/Chapter First,' which now comprises Moses, chapters 2 through 4. The second he titled 'Chapter 2nd-a Revelation Concerning Adam after he had been driven out of

the garden of Eden.' It began with our present chapter 7 and carried the history well beyond Adam to Noah, ending at what is now Moses 8:12.

"The Prophet continued to ponder and work on the Moses revelations as time allowed over the next few years, and his work was published in various Church newspapers. However, the published excerpts were only segments of what would later become the book of Moses. The published book itself resulted from work done by Elder Orson Pratt of the Quorum of the Twelve Apostles in 1878. The First Presidency asked him to edit the 1851 edition of the Pearl of Great Price that had been published in England under the direction of Elder Franklin D. Richards, also of the Quorum of the Twelve Apostles. President Richards's work contained only a part of what is now in the book of Moses. Elder Pratt, having assisted Joseph Smith with some of his work on the portions printed decades earlier, pulled together all the revelations and called the whole 'the Book of Moses.' This work was first published in its entirety as part of the 1878 edition of the Pearl of Great Price.

"During general conference in October 1880, the Saints accepted this remarkable book along with the rest of the Pearl of Great Price as one of the standard works of the Church. It is of note that the powerful doctrines contained in the book of Moses and the other books in the Pearl of Great Price were not canonized until the Lord had proved his Saints. When they showed themselves hungry for these precious morsels of his word, he inspired his prophets to make the Pearl of Great Price binding as scripture." (Richard D. Draper, "The Remarkable Book of Moses," Ensign, Feb. 1997, 15

Return to Pearl of Great Price Table of Contents

Scripture References and Articles for Book of Moses

Moses 1:5 no man can behold all my works... and no man can behold all my glory

"This is my work and my glory..." you know the rest. God may tell us about his work; He may tell us about his glory. He may show us a portion of his work; He may show us a portion of his glory. But man, in his state of infinite finiteness, cannot comprehend either God's works or his glory. He can't even be transfigured to comprehend them.

They are so great, so incomprehensible, that no one can remain mortal who sees them all. That's pretty remarkable!

Orson Pratt

"No man can behold all my glory and afterwards remain in the flesh;" that is, it would consume him; the sight would be so overwhelming that the mortal tabernacle would melt away. Should a mortal man be permitted to gaze upon all the works of God, which include all His glory, mortality could not endure it. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 2: 245)

Hugh Nibley

So, here we have a big scene. We're only going to be shown a small part of it, but it's a real part. He says, Look, and I will show it to you, but I won't show it all to you because it is without end, and you can't see that now. (Ancient Documents and the Pearl of Great Price, edited by Robert Smith and Robert Smythe, 1)

Delbert L. Stapley

Now to me this verse is so meaningful it justifies a second reading, and I would ask that you please keep in mind as I repeat the verse the improbability of man conquering space and uncovering the secret of God's extensive creation and works and glories. (January 10, 1962, BYU Speeches of the Year, 1962, p. 9)

Return to Moses ch1v5

Moses 1:8 Moses beheld the world and the ends thereof, and... he greatly marveled and wondered

Neal A. Maxwell

Some easily fall into the trap described by Paul, when they are "ever learning" but "never able to come to the knowledge of the truth." (**2 Tim. 3:7**.) One might learn, for instance, a great deal about the physical characteristics of this planet earth, but yet be ignorant of why it was created in the first place. (See **Isa. 45:18**;

1 Ne. 17:36; Moses 1:33-39)

For mortals, therefore, the gospel is inexhaustible, because "the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:9-12.) Jacob's words are strikingly similar to Paul's: "For the Spirit speaketh the truth ... of things as they really are, and ... as they really will be." (Jacob 4:13.) Unsurprisingly, the scriptural definition of truth matches: "Truth is knowledge of things as they are, and as they were, and as they are to come." (D&C 93:24.) What vastness!

In fact, the ultimate place in which we hope to be is "in the presence of God, ... where all things ... are manifest, past, present, and future, and are continually before the Lord." (D&C 130:5-9.) What a wondrous God we worship. The Prophet Joseph Smith said, "The past, the present, and the future were and are, with [Jehovah], one eternal 'now.' " (Teachings of the Prophet Joseph Smith, p. 220) How different the Lord's "now" is from ours. While encountering and exploring such vastness, we sometimes know more than our tongues can tell. Knowledge which is "spiritually discerned" is not always easily communicated.

In exploring this comprehensiveness and everlastingness, there will be some surprises. Our understanding of some things will be restructured and expanded, especially in the world to come, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) In eternity, when the faithful receive "all that [the] Father hath," this will include an enormous enlargement intellectually. (D&C 84:38.) ("The Inexhaustible Gospel," Ensign, Apr. 1993, 70)

Return to Moses ch1v8

Moses 1:11 my natural eyes could not have beheld; for I should have withered and died in his presence

Orson F. Whitney

That is what John meant when he said: "No man hath seen God at any time." And that is what Paul meant, in saying: "Eye hath not seen, nor ear heard." It means that no man with his natural eyes can see God in his glory. He must use his spirit eyes, the eyes with which he "walked by sight" when a spirit in the

spirit world, the eyes that he saw with before coming to earth and receiving his natural eyes. In this second estate, where we "walk by faith," we are not permitted to use at all times our spirit sight. But now and then the Lord chooses one from among men, and gives him that rare privilege. The power of God comes upon such a one, transfigures him, opens his spirit eyes, and constitutes him a seer in the highest sense of the term. Such a man was Moses. Such a man was the brother of Jared, such a man was Nephi, and such a man was Joseph Smith. There have been many such men. They have seen God actually, literally, but it was with their spiritual and not with their natural eyes. "The natural man is an enemy to God;" the natural eye cannot behold him, the natural ear cannot hear him. But the spirit eye can behold him, and the spirit ear can hear him. With the Spirit of the Lord upon us, we can see and comprehend God, so far as he chooses to make himself known. This is the great differentiating feature between the Latter-day Saints and those who have not received the gift of the Holy Ghost. (Conference Report, October 1924, First Day-Morning Session 23)

Spencer W. Kimball

It must be obvious then that to endure the glory of the Father or of the glorified Christ, a mortal being must be translated or otherwise fortified. Moses, a prophet of God, held the protecting Holy Priesthood: ". . . and the glory of God was upon Moses; therefore Moses could endure his presence." (**Moses 1:2**.) Grease on the swimmer's body or a heavy rubber skin diver's suit may protect one from cold and wet; an asbestos suit might protect a fire-fighter from flames; a bullet-proof vest may save the policeman from assassin's bullets; one's heated home may protect from winter's chilling blasts; deep shade or smoked glass can modify the withering heat and burning rays of the midday sun. There is a protective force which God brings into play when he exposes his human servants to the glories of his person and his works. (Conference Report, April 1964, Afternoon Meeting 94 - 95.)

Howard W. Hunter

A seer is one who sees. This does not mean that he sees through his natural eyes but rather through spiritual eyes. The seeric gift is a supernatural endowment. Joseph was like unto Moses, the ancient seer, who saw God face to face, but he

explains how he saw him in these words: "But now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him" (**Moses 1:11**).

We should not suppose that to see spiritually is not to see literally. Such vision is not fancy or imagination. The object is actually beheld, but not with the natural eyes. (The Teachings of Howard W. Hunter, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1997], 225)

Return to Moses ch1v11

Moses 1:21 In the name of the Only Begotten, depart hence, Satan

This is the fourth time Moses commands Satan to leave. This is the first time that Satan leaves. The first three times lacked sufficient authority to command Satan; the fourth invoked the name of the Only Begotten, and Satan had no choice but to leave.

"Moses had learned something about himself. He was a son of God. Oh, how important it is that our children be reminded of this truth. And Moses commanded Satan to leave, but to no avail. And Satan was angry. Moses again commanded him to depart, and Satan cried and ranted upon the earth, again refusing to leave (see **Moses 1:18-19**).

"Moses then realized that he had a major challenge on his hands. This was no ordinary person. He was fearsome, angry, and powerful. Moses wanted no part of this and commanded boldly, 'Depart from me, Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook' (**Moses 1:20-21**).

"Here was a power that was dark and bitter. How could Moses withstand such? In this great moment of crisis, 'Moses received strength, and called upon God, saying: In the name of the Only Begotten, depart hence, Satan' (**Moses 1:21**). He now appealed to a power beyond his own. He tapped into a source of strength and authority through the Lord Jesus Christ, a power which Satan could not

defy. 'And it came to pass that Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence, even from the presence of Moses, that he beheld him not' (**Moses 1:22**).

"Years ago, one of our colleagues shared this tender experience with us. His young daughter, Kim, had just learned to count. In fact, she could count all the way from one to ten. They were so excited they called Grandma. 'Hi, Grandma. Do you want to hear me count?' Then she began to count, 'One, two, three, four, five, six, seven, eight, nine, ten. In the name of Jesus Christ, amen.' Perhaps the Savior smiled and was pleased that Kim could count from one to ten.

"When we use these sacred words, 'in the name of Jesus Christ,' they are much more than a way to get out of a prayer or out of a testimony or out of a talk. We are on holy ground, brothers and sisters. We are using a name most sublime, most holy, and most wonderful-the very name of the Son of God. We are now able to come unto the Father through His Beloved Son. What power and reassurance and peace come when we really pray in His name. This conclusion to the prayer may, in many ways, be the most important part of the prayer. We can appeal to the Father through His victorious Son with confidence that our prayers will be heard. We can ask and receive, we can seek and find and subsequently find the open door." (L. Edward Brown, "Pray unto the Father in My Name," Ensign, May 1997, 79)

Spencer W. Kimball

"Depart from me, Satan, for this one God only will I worship. In the name of the Only Begotten, depart hence, Satan." (See **Moses 1:1-24**.) And that is a good statement to be used by every soul who is besieged by this father of lies. (Ensign, Mar. 1976, 71)

Return to Moses ch1v21

Moses 1:27 Moses... beheld the earth... there was not a particle of it which he did not behold

Orson Pratt

What did [Moses] behold? He looked upon that which mankind never can look upon in this natural state, without the aid of the same principle; he beheld every particle of the earth, or, as the new revelation says, and there was not a particle of it that he did not behold, discerning it by the spirit of God. What an excellent telescope! Did the Spirit of God impress it by the rays of light upon the retina of the eye only? No: the vision was exhibited to the mind, independent of the natural eye. Instead of acting upon the mere eye, every part of the human spirit could behold and discern, through the medium of that all-powerful substance-the Spirit of God, every particle of this earth. How long would it have taken Moses to have gazed at each particle separately, with the natural eye? While he was gazing with the eye at one, he could not be looking directly at another. It would have taken him a great many millions of years to have gazed directly and distinctly upon every particle of the earth, as we naturally see things in succession. But, instead of this, we find him, in a short space of time, perhaps the interval was only a few minutes or hours, gazing upon every particle of it. Here was something new, and independent of the natural vision, showing him things beneath the surface of the earth. Men look at things above the surface by the natural eye; but here is a man who, by the power of heaven, is enabled to penetrate that which the natural eye could never behold. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 2: 245)

Vaughn J. Featherstone

If we could "number the particles of the earth, yea millions of earths . . . it would not be a beginning to the number of thy creations." We have to surrender our puny understandings to an incomprehensible totality of creations by the Creator. Including every blade of grass, every flower, tree, shrub, animal, fish, insect, such a vision reaches far beyond our mortal ability to understand or comprehend.

And yet He touches our individual lives. (The Incomparable Christ: Our Master and Model [Salt Lake City: Deseret Book Co., 1995], 33)

Return to Moses ch1v27

Moses 1:33 worlds without number have I created

Neal A. Maxwell

The vastness of it all is truly overwhelming. We are living on a small planet which is part of a very modest solar system, which, in turn, is located at the outer edge of the awesome Milky Way galaxy. If we were sufficiently distant from the stunning Milky Way, it would be seen as but another bright dot among countless other bright dots in space, all of which could cause us to conclude, comparatively, "that man is nothing." (**Moses 1:10**.)

Yet we are rescued by such reassuring realities as that God knows and loves each of us-personally and perfectly. Hence, there is incredible intimacy in the vastness of it all. Are not the very hairs of one's head numbered? Is not the fall of each sparrow noticed? (See **Matt. 10:29-30**.) Has Jesus not borne, and therefore knows, our sins, sicknesses, and infirmities? (See **Alma 7:11-12**.)

Furthermore, the eventual purpose of it all is centered not on some other cosmic concern but on us-"to bring to pass the immortality and eternal life of man." (**Moses 1:39**.) President Brigham Young said there are millions of earths like this one so that certain planets, as Isaiah said, are formed to be inhabited (see **Isa. 45:18**) as God's plan of salvation is executed and re-executed! How glorious is our God! Truly, as the Psalmist said, "We are the people of his pasture, and the sheep of his hand." (**Ps. 95:7**.)

Has he not even told us that his "course is one eternal round"? (**D&C 3:2**.) Are we not also given intriguing intimations such as how "planets ... move in their times and seasons" and how "all these kingdoms, and the inhabitants thereof" are to know the joy of seeing the countenance of the Lord-"every kingdom in its hour, and in its time, and in its season"? (See **D&C 88:42-43**, **61**.)

In fact, has not the Almighty Father, who oversees it all, shared with us almost more than we can comprehend about his work? But we can understand enough to trust God regarding that which we do not understand. ("Thanks Be to God," Ensign, July 1982, 51)
Return to Moses ch1v33

Moses 2:1 in the beginning I created the heaven, and the earth

Joseph Smith

The word "created" should be "formed" or "organized."

God did not make the earth out of nothing, for it is contrary to a rational mind and reason that a something could be brought from a nothing. Also, it is contrary to the principle and means by which God does work. For instance, when God formed man, he made him of something-the dust of the earth-and he always took a something to affect a something else. . . . The earth was made out of something, for it is impossible for a something to be made out of nothing. (Kent P. Jackson, comp. and ed., Joseph Smith's Commentary on the Bible [Salt Lake City: Deseret Book Co., 1994], 1)

Joseph Smith

...Now, I ask all who hear me, why the learned men who are preaching salvation, say that God created the heavens and the earth out of nothing? The reason is, that they are unlearned in the things of God, and have not the gift of the Holy Ghost; they account it blasphemy in any one to contradict their idea. If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow, and he is within me, and comprehends more than all the world; and I will associate myself with him.

You ask the learned doctors why they say the world was made out of nothing, and they will answer, "Doesn't the Bible say He created the world?" And they infer, from the word create, that it must have been made out of nothing. Now, the word create came from the word baurau, which does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence we infer that God had materials to organize the world out of chaos-chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time He had. The pure principles of element are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They had no beginning and can have no end. (Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, 7 vols. 6:308-9)

Heber J. Grant

We know by the inspiration of God to a prophet that God created the earth out of the elements that existed, and that element is eternal and indestructible.

When Joseph Smith first taught that doctrine they said he was a fool, because everybody professed to know that elements were not eternal, and that you could take some coal and burn it up and that was the end of it. Now they have found that the elements of that coal cannot be destroyed. You can take a silver cup, drop it into a certain acid, and it will dissolve and disappear. And yet it is there. You can take other ingredients and get that identical silver out again and mould it into another silver cup. Joseph Smith is now absolutely vindicated in saying that matter is eternal and indestructible. (Gospel Standards: Selections from the Sermons and Writings of Heber J. Grant, compiled by G. Homer Durham [Salt Lake City: Improvement Era, 1981], 309.)
Return to Moses ch2v1

Moses 2:2 the earth was without form, and void

God took "matter unorganized" and organized it into a spherical orb. It is easy to imagine the earth at this stage as a round orb of disorganized elements, surface water, and various gases much like scientists' descriptions of other primitive planets. Henry Eyring noted, "Most cosmologists-scientists who study the structure and evolution of the universe-agree that the biblical account of creation, in imagining an initial void, is uncannily close to the truth." (Reflections of a Scientist [Salt Lake City: Deseret Book Co., 1983], 74)

What words do the scriptures use to describe the earth at this point? It was "without form, and void." Joseph Smith suggests some other terms, "In the translation, 'without form and void' it should read, 'empty and desolate.'" (The Words of Joseph Smith, p. 60)

"To be void means that the earth was empty of life-unoccupied, or destitute. And in comparison with the finished product, the earth at that time was probably lacking in form and symmetry.

"In speaking of the state of the earth after it had been formed on the first day, Orson Pratt said: 'The earth when created, according to the accounts we have, was covered with a flood of waters; no dry land, in fact no land at all, appeared, but a flood of waters seemed to encompass it.' Both Abraham and Moses indicate that at this time the earth was inundated with water and that 'darkness reigned upon the face of the deep.'" (Hyrum L. Andrus, God, Man, and the Universe [Salt Lake City: Bookcraft, 1968], 336)
Return to Moses ch2v2

Moses 2:27 male and female created I them

Gordon B. Hinckley

You ask whether men are more important than women. I am going to turn that question back to you. Would any of us be here, either men or women, without the other? The scripture states that God created man in His own image, male and female created He them. He commanded them together to multiply and replenish the earth. Each is a creation of the Almighty, mutually dependent and equally necessary for the continuation of the race. Every new generation in the history of mankind is a testimony of the necessity for both man and woman. ("Daughters of God," Ensign, Nov. 1991, 99)

Erastus Snow

Now, it is not said in so many words in the Scriptures, that we have a Mother in heaven as well as a Father. It is left for us to infer this from what we see and know of all living things in the earth including man. The male and female principle is united and both necessary to the accomplishment of the object of their being, and if this be not the case with our Father in heaven after whose image we are created, then it is an anomaly in nature. But to our minds the idea of a Father suggests that of a Mother: As one of our poets says:

"In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me, I've a Mother there."

Hence when it is said that God created our first parents in His likeness-"in the image of God created He him; male and female created He them"-it is intimated in language sufficiently plain to my understanding that the male and female principle was present with the Gods as it is with man. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 26: 216 - 217)
Return to Moses ch2v27

Moses 3:1 Thus the heavens and the earth were finished, and all the host of them

"All the host of them" means all the human souls destined for this earth. It could also mean all the animal souls destined for this earth. If so, how were they finished already? The answer is that chapter 1 of Genesis speaks of the spiritual creation, "For I, the Lord God, created all things, of which I have spoken, spiritually, before they were created naturally upon the face of the earth." (**Moses 3:5**) All humankind was born spiritually to divine parentage before the earth was created temporally, "the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." (**D&C 77:2**.)

The Lord asked Job about this saying, "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding... When the morning stars sang together, and all the sons of God shouted for joy?" (**Job. 38:4-7**) Where was Job? He was one of the billions of the hosts of men, one of the morning stars, one of the sons of God who shouted for joy that God had laid the spiritual foundations of the earth.

Joseph Fielding Smith

From this we learn that all the hosts of the heavens and the earth that were finished, (i.e. created.) were created in the spirit and were in heaven where they remained until the earth was prepared to receive them. From this we learn of the pre-existence, not only of plants and herbs, but of animals and mankind. (Man, His Origin and Destiny [Salt Lake City: Deseret Book Co., 1954], 285)

Rulon S. Wells

We lived in another world before this world was made, as the children of God, the spirit children of God.

Let us visualize, if we can, the scenes in heaven in that first estate of man, before the world was when the Lord had looked out upon this great expanse, and darkness covered the face of the deep; and the Spirit of God moved upon the face of the waters, and God said, "Let there be light," and there was light, and the universe was ablaze with it. First, the creation spiritual, which of necessity must precede the natural creation...

And now let us visualize the Lord standing in the midst of his assembled sons and daughters, unfolding to them his almighty purposes with regard to the salvation and exaltation of his children, the plan covering both their spirit life in heaven and the natural life on earth in bodies of flesh and bones; the two estates of man. (Conference Report, October 1937, Afternoon Meeting 117)
Return to Moses ch3v1

Moses 3:5 I... created all things... spiritually before they were naturally upon the face of the earth

"This teaching that spirits were created in heaven before they gained bodies on earth should instruct Christians, who usually assume that the spirits or souls of men are created at the time of birth." (Keith Meservy, "Four Accounts of the Creation," Ensign, Jan. 1986, 52)

Bruce R. McConkie

Clearly he is speaking of the premortal existence of all things. This earth, all men, animals, fish, fowls, plants, all things-all lived first as spirit entities. Their home was heaven, and the earth was created to be the place where they could take upon themselves mortality. ("Christ and the Creation," Ensign, June 1982, 13)

Joseph Fielding Smith

All were created before the foundation of this world was prepared-created spiritually-and existed in the kingdom of God. When the earth was formed and ready to receive them they were clothed with bodies that were physical and thus not only man, but the animals and the plants upon the face of the earth, became living souls, because they were composed of the spirit and the body combined. I like to believe this. I know it is true. It appeals to my reason, it appeals to my spirit, I accept it as the truth which God has revealed, and I rejoice in the knowledge that I have received regarding it. There is no theory in the world that can compare with it. These ideas of men, their foolish doctrines regarding the origin of life... are taught in many of the schools. (Conference Report, October 1917, Third Day-Morning Session 71)
Return to Moses ch3v5

Moses 3:7 the Lord God formed man of the dust of the ground
Bruce R. McConkie

Those natural elements that make up the physical earth are sometimes referred to in the scriptures as dust. Thus Adam was created from the dust of the ground meaning that the physical body which he received was created from the elements of the earth. (Mormon Doctrine, 2d ed. [Salt Lake City: Bookcraft, 1966], 209)

Moses 3:7 man became a living soul

Rudger Clawson

Our earthly parents furnish our bodies, and our Heavenly Parents furnish our spirits, and the spirit and the body joined together constitute the soul of man. Hence the children of men are living souls. It so appears from the very beginning, at the time of man's creation. The record says: "God created man of the dust of the earth and breathed into him the breath of life, and man became a living soul." He was never a living soul until that moment. What was he? A living spirit-whose habitation was in heaven. But when the body was created from the dust of the earth God put the spirit into the body, and man became a living soul, a child of God. (Conference Report, October 1930, Afternoon Meeting 76)
Return to Moses ch3v7

Moses 3:8 I, the Lord God, planted a garden eastward in Eden

The significance of the geographical description "eastward in Eden" is lost. We are unfamiliar with the differences between the eastern and western parts of Eden, except perhaps that there was a garden in the eastern part. We at least know that Eden was located in the American continent (**Jackson County, Missouri-EOM-2nd paragraph**), before the flood, and before the continents separated (D&C 116)
Return to Moses ch3v8

Moses 3:9, 19 every tree... became also a living soul... every beast of the field, and every fowl of the air... were also living souls

The Doctrine and Covenants teaches us the definition of the soul, "the spirit and the body are the soul of man" (**D&C 88:15**). If the dual nature of spirit and body in man constitutes the soul, then the same principle should apply to the rest of God's creations. To rephrase, "the spirit and the body are the soul" of all trees and plants; "the spirit and the body are the soul" of all the beasts, fowls, etc.

Joseph Fielding Smith

Question: "Do animals have spirits? If so, will they obtain the resurrection, and if so, where will they go?"

Answer: The simple answer is that animals do have spirits and that through the redemption made by our Savior they will come forth in the resurrection to enjoy the blessing of immortal life. The Bible as it has come to us through numerous translations and copies does not contain the information concerning the immortality of the animal world in the clearness which, without any doubt, it was invested with the pure inspiration of the revelations of the Lord. However, there are some passages which still remain bearing witness to the eternal nature of the animal world. Among these are the following:

Thus the heavens and the earth were finished, and all the host of them. . . .
These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. (**Genesis 2:1**.)
Return to Moses ch3v9

Moses 3:21-22 the Lord God... took one of his ribs, and... made he a woman

Harold B. Lee

In defining the relationship of a wife to her husband, the late President George Albert Smith put it this way: "In showing this relationship, by a symbolic representation, God didn't say that woman was to be taken from a bone in the man's head that she should rule over him, nor from a bone in his foot that she should be trampled under his feet, but from a bone in his side to symbolize that she was to stand by his side, to be his companion, his equal, and his helpmeet in all their lives together."

I fear some husbands have interpreted erroneously the statement that the husband is to be the head of the house and that his wife is to obey the law of her husband. Brigham Young's instruction to husbands was this: "Let the husband and father learn to bend his will to the will of his God, and then instruct his wives and children in this lesson of self-government by his example as well as by his precept." (Discourses of Brigham Young, Deseret Book Co., 1925, pp. 306-307)

This is but another way of saying that the wife is to obey the law of her husband only as he obeys the laws of God. No woman is expected to follow her husband in disobedience to the commandments of the Lord. (Ye Are the Light of the World: Selected Sermons and Writings of Harold B. Lee [Salt Lake City: Deseret Book, 1974], chap. 34)
Return to Moses ch3v21

Chapter 4 Introduction: The Fall

The Fall of Mankind is considered one of the pillars of eternity according to Elder Bruce R. McConkie. The doctrine is supremely important. Any missionary who has tried to explain the importance of the Savior's mission has encountered the investigator who doesn't get it because they don't comprehend their need for a Savior. Without the

Fall, the atonement is meaningless. What good is it to "be saved" if you have no idea what you are saved from? "Why do I need a Savior?" they ask. That's a fair question. Our job is to answer it.

The key concepts are physical death, spiritual death, separation from God, the effect of sin, and the need for redemption. Atonement, literally becoming one with God, only has significance if we understand how we have been separated from God. Eternal Life is a meaningless catchphrase if we don't understand the meaning of eternal death **(2 Ne. 9:7-10**).

Without the Fall of Man, there is no Condescension of God;

Without the Condescension of God, there is no Ascension of Man.

On the other hand, those who comprehend the Fall are those who know what the Master has done for them. They are those who will bend the knee and kiss his feet. They are those who worship, for they know who they worship, and they know why they worship.

Bruce R. McConkie

The three greatest events that ever have occurred or ever will occur in all eternity are these:

The creation of the heavens and the earth, of man, and of all forms of life;
The fall of man, of all forms of life, and of the earth itself from their primeval and paradisiacal state to their present mortal state; and
The infinite and eternal atonement, which ransoms man, all living things, and the earth also from their fallen state so that the salvation of the earth and of all living things may be completed.
These three divine events-the three pillars of eternity-are inseparably woven together into one grand tapestry known as the eternal plan of salvation. We view the atonement of the Lord Jesus Christ as the center and core and heart of revealed religion...

But had there been no fall, there could have been no atonement. The fall of Adam brought temporal and spiritual death into the world, and it is from these deaths that

man and all forms of life are ransomed through the atonement wrought by the Lord Jesus Christ. Adam brought mortality; Christ brought immortality. (A New Witness for the Articles of Faith [Salt Lake City: Deseret Book Co., 1985], 81)

Wilford Woodruff

The world, more or less, has found a great deal of fault with Mother Eve and with Father Adam, because of the fall of man; what I have to say with regard to it, I express as my own opinion. Adam and Eve came to this world to perform exactly the part that they acted in the Garden of Eden; and I will say, they were ordained of God to do what they did, and it was therefore expected that they would eat of the forbidden fruit in order that man might know both good and evil by passing through this school of experience which this life affords us. That is all I want to say about Father Adam and Mother Eve. Adam fell that man might be, and men are that they might have joy; and some have found fault with that. (The Discourses of Wilford Woodruff, edited by G. Homer Durham [Salt Lake City: Bookcraft, 1969], 233)

Harold B. Lee

Now, finally, we read again the Lord's great pronouncement, the revelation that came by the power of the Holy Ghost to Eve-one of the greatest sermons. (I suppose the shortest sermon ever preached by a person was preached by Mother Eve.) Mother Eve declared that the power of the Holy Ghost opened her eyes and gave her understanding. She said: "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient" (**Moses 5:11**).

So should we, with Eve, rejoice in the Fall, which permitted the coming of the knowledge of good and evil, which permitted the coming of children into mortality, which permitted the receiving of joy of redemption and the eternal life which God gives to all. And so Adam likewise, blessed with the gift of the Holy Ghost, "blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God" **(Moses 5:10**).

May the Lord give us His understanding of the great boon that has thus come to us. And let us honor in our minds and in our teachings the great legacy which Adam and Eve gave to us when, through their experience, by the exercise of their own agency, they partook of fruit which gave them the seeds of mortal life and gave to us, their descendants down through the generations of time, that great boon by which we too can receive the joy of our redemption, and in our flesh see God, and have eternal life. (The Teachings of Harold B. Lee, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1996], 35)
Return to Moses ch4 Introdution

Moses 4:1 I will redeem all mankind, that one soul shall not be lost

Dean L. Larsen

Lucifer knew that the promise of salvation extended on his conditions was a lie. He could not have delivered the results he promised. He had two despicable motives in taking the course he did. One was to make himself an absolute dictator with all power and glory. The other was to enslave his followers by taking from them forever their right to make choices. Obviously, under such conditions all opportunity for individual progress and development would have been lost. Lucifer sought to aggrandize himself at the eternal expense of all who would submit to this proposition.

From the account of these dramatic events we gain considerable insight into the importance of Joseph Smith's inspired observation. No person can be compelled to progress. When compulsion is used, the benefits are lost. It is an irrevocable law. Manipulation, regimentation, coercion-for whatever motive or reason-will ultimately fail to produce good results. Joseph Smith specifically warned against such things as pride, vain ambition, control, unrighteous dominion, compulsion, hypocrisy, and guile. He declared that methods of exerting influence based upon these things would cause the Spirit of the Lord to grieve, the heavens to withdraw their sanction, and, finally, the power for accomplishing good to be terminated. (See **D&C 121:36-37**.) ("Let Your Light So Shine," Ensign, Sept. 1981, 22)

Russell M. Nelson

When God's plan for creation and mortal life on the earth was first announced, sons and daughters of God shouted for joy. The plan was dependent on man's agency, his subsequent fall from the presence of God, and the merciful provision of a Savior to redeem mankind. Scriptures reveal that Lucifer sought vigorously to amend the plan by destroying the agency of man. Satan's cunning motive was unmasked in his statement:

"Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." (**Moses 4:1**.)

Satan's selfish efforts to alter the plan of God resulted in great contention in heaven. The Prophet Joseph Smith explained:

"Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down." (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co., 1938, p. 357)

This war in heaven was not a war of bloodshed. It was a war of conflicting ideas-the beginning of contention. ("The Canker of Contention," Ensign, May 1989, 68-69)

Return to Moses ch4v1

Moses 4:3 Satan... sought to destroy the agency of man

"From this scriptural account we can conclude that trying to force another to accept the gospel is not pleasing to our Father. He cares not only that they return again to him, but also that they do so of their own free will and choice. He wants them to discover for themselves that the truths he has given are right and good and will bring the greatest joy. In order to do this, everyone needs to be free to experience and discover for himself." (Mollie H. Sorensen, "Being Missionary to Your Spouse," Ensign, Sept. 1983, 60)

John H. Vandenberg

Unfortunately, many do not realize the quality and blessing of that gift of agency of man. If we would but reason the matter, we would come to realize as is expressed in this thought: "Choice is an element of human dignity. Without the power of choice, a man is a lot less than a man. Without the exercise of choice a man never discovers what he can be or what he can do. Choice is the key to the future." ("The Agency of Man," Ensign, July 1973, 33)

Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heaven.
He'll call, persuade, direct aright
And bless with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind.
Freedom and reason make us men;
Take these away, what are we then?
Mere animals, and just as well
The beasts may think of heaven or hell.
William C. Gregg, Hymns, p. 90

Ezra Taft Benson

Freedom of choice is a God-given eternal principle. The great plan of liberty is the plan of the gospel. There is no coercion about it; no force, no intimidation. A man is free to accept the gospel or reject it. He may accept it and then refuse to live it, or he may accept it and live it fully. But God will never force us to live the gospel. He will use persuasion through His servants. He will call us and He will direct us and He will persuade us and encourage us and He will bless us when we respond, but He will never force the human mind. (The Teachings of Ezra Taft Benson [Salt Lake City: Bookcraft, 1988], 82)

Neal A. Maxwell

Indeed, without the existence of choices, without our freedom to choose and without opposition, there would be no real existence. This is so much like Lehi's metaphor of how, in the absence of agency and opposites, things would have resulted in a meaningless, undifferentiated "compound in one" (2 Ne. 2:11). In such a situation the earth would actually have "no purpose in the end of its creation" (2 Ne. 2:12). It is a fact that we can neither grow spiritually nor thereby be truly happy unless and until we make wise use of our moral agency. Yet God will not "force the human mind" even in order to cause us to serve and worship Him. (See D&C 29:36.)

Instead, as between good or evil (even with all of their profound and attendant consequences), the scriptures emphasize: "Nevertheless, thou mayest choose for thyself" (**JST**, **Gen. 2:21**; Moses 3:17). Of this fundamental reality the Lord has said, "Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light" (D&C 93:31). (One More Strain of Praise [Salt Lake City: Deseret Book Co., 1999], 80)
(**JST**, **Gen. 2:21-** Nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it**.**

Boyd K. Packer

Obedience that which God will never take by force-He will accept when freely given. And He will then return to you freedom that you can hardly dream of-the freedom to feel and to know, the freedom to do, and the freedom to be, at least a thousand fold more than we offer Him. Strangely enough, the key to freedom is obedience. (That All May Be Edified [Salt Lake City: Bookcraft, 1982], 256)
Return to Moses ch4v3

Moses 4:4 he became Satan, yea, even the devil, the father of all lies

"Here we are told explicitly of Lucifer's great crime; he 'rebelled' against God, or, in other words, he apostatized from God's established order. He did so by seeking to change the plan of the Father and then audaciously attempting to usurp God's own power, prerogatives, and glory. Though he did not start out as Satan, he became Satan through opposition. (The original Hebrew word Satan means "adversary.") He drew

away his own cadre of disciples who refused to follow the Father and the Son. He and his followers were then expelled from the heavenly realms, free for a time to lay hold on the minds and hearts of willing rebels in every earthly dispensation. As expressed by John the Revelator, 'It was given unto him [Satan] to make war with the saints, and to overcome them' (**Rev. 13:7**). The Prophet Joseph Smith said, 'the moment [Latter-day Saints] revolt at anything which comes from God, the devil takes power.'" (Andrew C. Skinner, "Apostasy, Restoration, and Lessons in Faith," Ensign, Dec. 1995, 27)

Marion G. Romney

Oliver Wendell Holmes said, "Sin has many tools, but a lie is the handle that fits them all." (The Autocrat at the Breakfast Table.)

"A lie will bring you quick results but no premiums. A lie will look well for an hour but show shabby for a year. A lie will bring you cash but cut your credit. A lie will bring you velvet for a moment but hard circumstances for a decade. A lie is a commercial fake, a social fraud, an intellectual makeshift, a theological blunder, and a universal failure. Don't lie." (Anon.) Tell the truth. ("Don't Lie. Tell the Truth," Ensign, Aug. 1975, 4)

Moses 4:4 to deceive and to blind men, and to lead them captive at his will

"Lucifer tries to cause sin, or entrap people in their sins, or falsely imply sin where there is none. Satan's work is to spread rumors and arouse contentions against what is good. (See **Hel. 16:22**.) He is 'the father of all lies.' (**2 Ne. 2:18**.) The devil is the slanderer, deliberately darkening the character and reputation of others until they are wholly stained, while the Lord is the atoner, sacrificing himself in love for others to help them become pure and holy, without any blemish." (Lenet Read, "A Book about God's Love," Ensign, Jan. 1988, 44)

ElRay L. Christiansen

Now, the truth is that Satan lives! Indeed, some have seen his satanic majesty in spirit form.

President Harold B. Lee warned us to "make no mistake about his reality as a personality, even though he does not possess a physical body. Since the beginning of time, he, with his hosts ... have waged relentless war to destroy the free agency of man." Those who teach that there is no devil or who declare him to be a figment of the imagination used only to frighten people are either ignorant of the facts or they themselves are deceived.

How does Satan operate? What are his tactics? Using his superior knowledge, his unique powers of persuasion, half-truths, and complete lies, the evil one uses the spirit children who followed him (which were many), plus mortal beings who have yielded to his evil ways, to wage war against Jehovah and his followers; and they will, if they can, influence us to become critical and to rebel against God and his work. Thus he destroys the souls of men. ("Power Over Satan," Ensign, Nov. 1974, 23-24)

Bruce R. McConkie

As members of the Church, we are engaged in a mighty conflict. We are at war. We have enlisted in the cause of Christ to fight against Lucifer and all that is lustful and carnal and evil in the world. We have sworn to fight alongside our friends and against our enemies, and we must not be confused in distinguishing friends from foes. As another of our ancient fellow apostles wrote: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (**James 4:4**.)

The great war that rages on every side and which unfortunately is resulting in many casualties, some fatal, is no new thing. There was war even in heaven, when the forces of evil sought to destroy the agency of man, and when Lucifer sought to lead us away from the path of progression and advancement established by an all-wise Father.

That war is continuing on earth, and the devil is still wroth with the Church and goes forth "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (**Rev. 12:17**.)

And it is now as it has always been. The Saints can only overcome him and his forces "by the blood of the Lamb, ... by the word of their testimony," and if they love "not their lives unto the death." (**Rev. 12:11**.)

Now there neither are nor can be any neutrals in this war. Every member of the Church is on one side or the other. ("Be Valiant in the Fight of Faith," Ensign, Nov. 1974, 33-34)
Return to Moses ch4v4

Moses 4:14 Adam and his wife went to hide themselves from the presence of the Lord

"Adam's transgression caused him to experience a new emotion-fear. That fear caused him to hide himself from the presence of the Lord. Most of his sons have done the same." (Rodney Turner, Woman and the Priesthood [Salt Lake City: Deseret Book Co., 1972], 299)

Joseph Smith

Though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed relative to the existence and glory of his Creator; for no sooner did he hear his voice than he sought to hide himself from his presence.

This... shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son. (Lectures on Faith [Salt Lake City: Deseret Book Co., 1985], 2:19, 25)
Return to Moses ch4v14

Moses 4:26 Eve... was the mother of all living

James E. Faust

President Joseph F. Smith recorded his vision of the hosts of the dead, in which he saw the great and mighty, and among them Adam and Eve. He describes the setting in which he sees Eve in this language: "And our glorious Mother Eve, with many of her

faithful daughters who had lived through the ages and worshiped the true and living God." (D&C 138:39) Indeed, Mother Eve left a lasting legacy that comes down through the ages to bless the lives of all men and women.

As daughters of God, you cannot imagine the divine potential within each of you. Surely the secret citadel of women's inner strength is spirituality. In this you equal and even surpass men, as you do in faith, morality, and commitment when truly converted to the gospel. You have "more trust in the Lord [and] more hope in his word." (Hymn 131) This inner spiritual sense seems to give you a certain resilience to cope with sorrow, trouble, and uncertainty. ("What It Means to Be a Daughter of God," Ensign, Nov. 1999, 101)

Return to Moses ch4v26

Moses 4:28 lest he put forth his hand and take also of the tree of life, and eat and live forever

What does the scripture mean, which saith that God placed cherubim and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever.

Now Alma said unto him: This is the thing which I was about to explain. Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, all mankind became a lost and fallen people.

And now behold, I say unto you that if it had been possible for Adam to have partaken of the fruit of the tree of life at that time, there would have been no death, and the word would have been void, making God a liar, for he said: If thou eat thou shalt surely die.

And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state which has been spoken of by us, which is after the resurrection of the dead.

Now, if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken.

And now behold, if it were possible that our first parents could have gone forth and partaken of the tree of life they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect. (**Alma 12:21-26**)

Had Adam and Eve partaken of the tree of life after the forbidden fruit, they would have been both immortal and fallen. Those are contradictory conditions. You can be mortal and fallen; or you can be immortal and innocent; but you can't be fallen and immortal-the two don't go together. The combination of the two would be a frustration of God's perfect plan. Besides, none of us want to be lost and fallen forever.

While we are succumbing to temptation and learning about evil firsthand, we must do so in a probationary state. There must be forgiveness and redemption, "a time to prepare to meet God." There must be physical resurrection and spiritual renewal. Keeping Adam and Eve from the tree of life in the fallen state was key for the probationary period to begin.

Russell M. Nelson

As we consider self-defense, self-repair, and self-renewal, an interesting paradox emerges. Limitless life could result if these marvelous qualities of the body continued in perpetuity. If we could create anything that could defend itself, repair itself, and renew itself without limit, we could create perpetual life. That is what our Creator did with the bodies he created for Adam and Eve in the Garden of Eden. Had they continued to be nourished from the tree of life, they would have lived forever. According to the Lord, as revealed through his prophets, the fall of Adam instituted the aging process, which results ultimately in physical death. Of course, we do not understand all the chemistry, but we are witnesses of the consequences of growing old.

This and other pathways of release assure that there is a limit to the length of life upon the earth. (The Power within Us [Salt Lake City: Deseret Book Co., 1988], 8)

Joseph Fielding Smith

This mortal probation was to be a brief period, just a short span linking the eternity past with the eternity future. Yet it was to be a period of tremendous importance. It would either give to those who received it the blessing of eternal life, which is the greatest gift of God, and thus qualify them for godhood as sons and daughters of our Eternal Father, or, if they rebelled and refused to comply with the laws and ordinances which were provided for their salvation, it would deny them the great gift and they would be assigned, after the resurrection, to some inferior sphere according to their works. This life is the most vital period in our eternal existence. It is filled with awful responsibilities and dangers. Here we are face to face with innumerable temptations. Lucifer, formerly a son of the morning, now Satan, the deceiver, is here with his rebellious hosts to tempt us and lead us astray.

We have to pass through pain and sorrow and are constantly in need of protection against sin and error. This is given us through the Spirit of God if we will but heed it. All of this was made known to us in the pre-existence, and yet we were glad to take the risk. (Doctrines of Salvation, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 1: 69)
Return to Moses ch4v28

Moses 5:21 unto Cain, and to his offering, he had not respect

What was wrong with Cain's offering? God is not supposed to be a respecter of persons. Was the Lord playing favorites, accepting Abel and rejecting Cain? Did he offer the wrong thing? Wouldn't the children of Israel later be commanded to offer the fruits of the fields (**Deut 26:1-4**)?

What did Cain do wrong? The Bible doesn't answer this question to our satisfaction. The Pearl of Great Price tells us the reason. Abel, according to the command of God, made his offering in faith. Cain, at Satan's command, made his offering without faith

(**Moses 5:18**). If Satan tells you to pay your tithing, don't do it. The Lord doesn't accept offerings commanded by Satan, nor does He accept offerings given unwillingly.

For behold, God hath said a man being evil cannot do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent it profiteth him nothing.
For behold, it is not counted unto him for righteousness.
For behold, if a man being evil giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God. (**Moroni 7:6-8**)

The pattern is worthy of notice. Satan seduces a soul then commands him to be religious, to make an offering, to do "God's work." In reality, the tempted is doing "Satan's work." The devil knows that any offerings made at his command will be rejected by God but he is seducing his victim into a false sense of righteousness. Religiosity can be the handiwork of God or Lucifer. Does the outwardly religious man follow God or has he been commanded by Satan? Examples of the latter include Cain, Sherem, Korihor, Judas, etc. (**Jacob 7**, **Alma 30**, **Matt. 26:24**). Cain was thus the first to learn that it is impossible to serve two masters (**Matt. 6:24**).

Hugh Nibley

Why was Cain making the offering? Because Satan had commanded him to. It wasn't because he loved the Lord. It says he loved Satan more than God, so when Satan told him to do something, he obeyed Satan. He wasn't doing it for the Lord's benefit or as respect to the Lord, but receiving a command from Satan, he made the offering to the Lord. Would the Lord accept it under those circumstances? He receives only offerings that are made to him at his command, as Adam gave it. (Ancient Documents and the Pearl of Great Price, edited by Robert Smith and Robert Smythe [n.p., n.d.], 8.)

Joseph Smith

Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith, he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding the blood of the Only Begotten to atone for man...to offer a sacrifice contrary to that, no faith could be exercised , because redemption was not

purchased in that way, nor the power of atonement instituted after that order; consequently Cain could have no faith; and whatsoever is not faith is sin... Offering anything... in sacrifice, could not procure a remission of sins, except it were performed in faith of something to come; if it could, Cain's offering must have been as good as Abel's. (Teachings of the Prophet Joseph Smith, 58-59)
Return to Moses ch5v21

Moses 5:33 I am free; surely the flocks of my brother falleth into my hands

Wickedness never was happiness (**Alma 41:10**), and wickedness never brings freedom. Was Cain free? The truth makes you free (**John 8:32**). Murdering the enemy only brings the opposite.

Neal A. Maxwell

Cain slew Abel and then gloried and boasted, "I am free." Free? Yes, free to be "a fugitive and a vagabond" in the desert he had made of his own life. (Meek and Lowly [Salt Lake City: Deseret Book Co., 1987], 96)

Hugh Nibley

The great secret he learned from Satan was the art of converting life into property-all life, even eternal life! The exchange of eternal life for worldly success is in fact the essence of the classic Pact with the Devil, in which the hero (Faust, Jabez Stone, even Jesus) is offered everything that the wealth of the earth can buy in return for subjection to Satan hereafter. (Approaching Zion, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1989], 166 - 167)

Hugh Nibley

Cain becomes the stock figure of the pact with the devil. There's Jabez Stone and the others. You all know the story of "The Devil and Daniel Webster." We mentioned that before. It's the same thing. He makes the pact. Old Scratch will give him anything he wants, and so he makes him rich. And what Satan offers Cain here is money. You can have anything in this world for money, he says. That will see you through to get

anything you want. So we will see how he persuades Cain to follow him. Moses and Adam rejected the project, but Cain accepts it. (Ancient Documents and the Pearl of Great Price, edited by Robert Smith and Robert Smythe [n.p., n.d.], 10)

George Albert Smith

When Abel was out with his flocks, and his brother Cain saw that he was favored of the Lord because he did right, the adversary whispered to Cain, "You can just as well have these flocks, nobody will know if you slay your brother," and he took his life. And what did he gain? He didn't gain anything, but he lost the blessing of his Heavenly Father. He took that which he could not give and became a murderer and from henceforth his name is known in the earth as one who had departed from the right and had committed an awful crime. (The Teachings of George Albert Smith, edited by Robert McIntosh and Susan McIntosh [Salt Lake City: Bookcraft, 1996], 20)
Return to Moses ch5v33

Moses 5:34 Am I my brother's keeper?

"Few phrases have been quoted more often than this bold counter-question that Cain flings back at God... The theme is human responsibility. God, by the punishment He metes out, asserts that Cain was indeed his brother's keeper.

"Cain's question is essentially defiant: 'How would I know-or care?' Cain... is a man who defies God himself... when God asked Cain 'Where is your brother Abel?' Cain answered 'Am I my brother's keeper? You are God. You have created man. It is Your task to watch him, not mine. If I ought not to have done what I did, You could have prevented me from doing it.' Thus, Cain makes God responsible or at least co-responsible for his own actions.

"Note that God does not reply. The question, 'Am I my brother's keeper?' remains unanswered." (The Torah: A Modern Commentary, ed. by W. Gunther Plaut [New York, The Union of American Hebrew Congregations, 1981], 47)

Thomas S. Monson

The answer to that vital question is: Yes, we are our brothers' keepers. ("Our Brothers' Keepers," Ensign, June 1998, 33)

John H. Vandenberg

Pain, sorrow, and tragedy have been with the human race ever since this event. Yet from this episode in the scriptures there is brought to our attention the question, "Am I my brother's keeper?"

What do we think about that question? What charge has the Lord given us relating to it? Let us refer to 1 John, chapter 3:

For this is the message that ye heard from the beginning, that we should love one another.
We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.
Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.
My little children, let us not love in word, neither in tongue; but in deed and in truth. (1 Jn. 3:11, 14, 16, 18.) (**1 John 3:11-18**)

("My Brother's Keeper," Ensign, June 1971, 63)

Dallin H. Oaks

Cain set the pattern of the world... Are we our brothers' keepers? In other words, are we responsible to look after the well-being of our neighbors as we seek to earn our daily bread? The Savior's Golden Rule says we are. Satan says we are not.

Tempted of Satan, some have followed the example of Cain. They covet property and then sin to obtain it. The sin may be murder, robbery, or theft. It may be fraud or deception. It may even be some clever but legal manipulation of facts or influence to

take unfair advantage of another. Always the excuse is the same: "Am I my brother's keeper?"

Those who follow the example of Cain fulfill a Book of Mormon prophecy. Seeing our day, Nephi prophesied that many would say, "Lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this" (**2 Ne. 28:8**).

We live in a world where many look on the marketplace as a ruthless arena where the buyer must beware, where no one is obligated to do more than the law requires, and where fraud isn't fraud unless you can prove it in court.

Members of the Church of Jesus Christ have a higher standard. President Harold B. Lee said, "The standard ... in the Church must be visibly higher than the standard ... in the world" (Ye Are the Light of the World, Salt Lake City: Deseret Book Co., 1974, p. 13). We are commanded to live the Golden Rule. ("Brother's Keeper," Ensign, Nov. 1986, 20)
Return to Moses ch5v34

Moses 5:40 the Lord set a mark upon Cain

Wilford Woodruff

What was that mark? It was a mark of blackness. That mark rested upon Cain and descended upon his posterity from that time until the present. Today there are millions of the descendants of Cain, through the lineage of Ham, in the world, and that mark of darkness still rests upon them. Though nearly six thousand years have passed and gone, this mark is visible to the whole human family. Yet the fool and the infidel say there is no God, and they ridicule the Bible.

The Lamanites, on this continent, suffered a similar experience. They went to war against the Nephites; they thirsted for blood, and they painted themselves red; and the Lord put a curse of redness upon them. Hundreds of years have passed since then, but wherever you meet the Lamanites today, you see that mark upon them. (Brian H. Stuy, ed., Collected Discourses, 5 vols. [Burbank, Calif., and Woodland Hills, Ut.: B.H.S. Publishing, 1987-1992], vol. 1, April 7, 1889)

Hugh Nibley

The mark on Cain is for his protection, and as a warning to all the rest of us-hands off! If Cain must be punished, God does not solicit our services for the job. (Temple and Cosmos: Beyond This Ignorant Present, edited by Don E. Norton [Salt Lake City and Provo: Deseret Book Co., Foundation for Ancient Research and Mormon Studies, 1992], 537 - 538)

Sterling W. Sill

Cain put ugliness into his soul when he became anti-obedience and allowed anger, rebelliousness, and murder to get possession of his life. Then he covenanted to serve Satan. Because of Cain's ugliness God said to him, "And now art thou cursed . . ." (**Gen. 4:11**.) "Then the Lord set a mark upon Cain. . ." (**Gen. 4:15**.)

Some kind of a mark is set upon everyone who does wrong. Abraham Lincoln once had to appoint a postmaster and was considering a candidate who was strongly recommended by a prominent senator. When Lincoln refused to make the appointment, the senator asked him why. Lincoln said, "I don't like his face." The senator replied. "You can't hold the poor man responsible for his face." But the President said, "Every man is responsible for his face." When one becomes insanely angry, a wild display of ugliness immediately shows up in his face. And when the anger passes, his face never fully recovers from its distortion. Each time the evil is repeated, the distortion is increased. Ugliness is the mark that God puts on sin. When one is extremely happy a twinkle comes into his eye, and radiance appears in his face.

In the book of Revelation, the Lord tells about putting his own mark on all of those who serve him. (**Rev. 20:4**.) All of the blessed are beautiful. Some of the marks that God sets on virtue are a clear eye, a steady hand, an erect stature, a clear conscience, and a lighted countenance. We also recognize the ugly marks of sin in the bloated body, the bloodshot eyes, the unsteady legs, and the addled brain of an alcoholic. Nicotine addiction leaves its mark in stained fingers, foul breath, polluted air, hardened arteries, and cancerous lungs. The sins of the fathers are also visited upon the children, and the ugly marks of dope addiction frequently appear even in the deformed bodies and minds of unborn children. Just as no one can imagine our Heavenly Father as ugly, so no one can imagine Satan as beautiful. And like God and

Satan, each one of us is fashioning himself by what he does. (That Ye Might Have Life [Salt Lake City: Deseret Book Co., 1974], 280-281)
Return to Moses ch5v40

Moses 6:9 in the image of his own body, male and female, created he them

The corresponding version of the Genesis account, Gen. 5:2, does not include this phrase, "in the image of his own body." Over and over again, the lesson is taught: God has a body of flesh and bones which is in form like ours except that His is glorified and perfected.

Joseph Fielding Smith

Here we are informed that man was created in the image of God. This is repeated several times in the Book of Genesis in speaking of the creation of man. This is the answer to the evolutionist in relation to the descent of man, and to all religionists as well as scientists who ridicule the anthropomorphic nature of God. Man was created in the likeness of the body of God. (Man, His Origin and Destiny [Salt Lake City: Deseret Book Co., 1954], 268)

Moses 6:9 he... called their name Adam, in the day when they were created

George F. Richards

That is a rather peculiar expression "called their name Adam." The author of the Compendium, commenting on that expression, says that man in his fulness is a two-fold organization, male and female; either being incapable of filling the measure of their creation, alone. It requires a union of the two to complete man in the image of God. (Conference Report, April 1924, Afternoon Session 32)

Bruce R. McConkie

Thus the name of Adam and Eve as a united partnership is Adam. They, the two of them together, are named Adam. This is more than the man Adam as a son of God or the woman Eve as a daughter of the same Holy Being. Adam and Eve taken together are named Adam, and the fall of Adam is the fall of them both, for they are one. How

aptly did Paul say: "Neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11). The fall of Adam is the fall of the man Adam and the woman Eve. (Sermons and Writings of Bruce R. McConkie [Salt Lake City: Bookcraft, 1998], 202)
Return to Moses ch6v9

Moses 6:26 the Spirit of God descended out of heaven, and abode upon him

The Genesis account declares that Enoch walked with God in two separate instances (Gen. 5:22-24). This is appropriate because Enoch walked with God in two ways: 1) the Holy Ghost descended upon him so he walked with the Spirit of God attending him, 2) He very literally "walked and talked" with God. This is important if we want to pattern ourselves after Enoch. There are two ways we can walk with God, either by obtaining his Spirit to attend us or by literally enjoying his presence. For most of us, the former is more likely. For Enoch, both were applicable.

If we live in the Spirit, let us also walk in the Spirit (Gal. 5:25).

"Those who attain the status of a Zion-people are entitled to the Lord's protection. They are they who walk with God literally and/or figuratively." (Monte S. Nyman and Charles D. Tate, Jr., eds., Fourth Nephi through Moroni: From Zion to Destruction [Provo: BYU Religious Studies Center, 1995], 222)

Bruce R. McConkie

The whole issue is whether we as mortals walk in the Spirit, whether we walk by faith as though seeing him who is invisible. (Doctrinal New Testament Commentary, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 3: 297)

LeGrand Richards

I had such a wonderful experience in the mission field, I almost feel that I walked and talked with the Lord. (Lucile C. Tate, LeGrand Richards: Beloved Apostle, 56)

Charles W. Penrose

It is our privilege to walk in the light continually, and have the Holy Ghost to be our constant companion, directing our ways, not only our actions and our doings, but our feelings and our thoughts and our sentiments, that we may become purer and holier, day by day, until we are sanctified and made clean and white and fit to go back into the presence of our Heavenly Father. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 25: 47)

Carlos E. Asay

You will recall that the two disciples who walked and talked with Christ on the road to Emmaus did not recognize him at first. Later, however, "their eyes were opened, and they knew him," when they reflected, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (**Luke 24:31-32**.)... Our "eyes of faith" will also be opened, and we shall know of a surety that he lives and that we shall live again, if we believe and accept the divine invitation "Walk with me" (see **Moses 6:34**).

Yes, we walk with him in the desert and feel his presence when we fast, pray, and withstand temptation.
We walk with him to Jacob's well and our hearts burn within us when we study the scriptures and drink living waters.
We walk with him to Galilee when we teach and live the truth.
We walk with him in Gethsemane when we assume the burdens of others.
We walk with him to Calvary when we take up our cross by denying ourselves of all ungodliness, and every worldly lust (see**, Mat 16:26-JST** "And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments")
We suffer with him on Golgotha when we sacrifice our time, talents, and means in building up the kingdom of God.
We rise with him to a newness of life when we seek a spiritual rebirth and strive to become his sons and daughters.

And in the process of following in his footsteps (see 1 Pet. 2:21), we gain the personal conviction or infallible proof that he lives, that he is the Son of the living God, and that he is our Redeemer. (Ensign, May 1994, 10)
Return to Moses ch6v26

Moses 7:8 a blackness came upon all the children of Canaan

Most have assumed that the children of Canaan were the descendants of Cain. This may not be a fair assumption as the origin of the term Canaan appears to be the name of a land or group of lands (http://en.wikipedia.org/wiki/Canaan) and has no direct connection with Adam's murderous son. Draper, et al, agree, "This people is not the same as 'the seed of Cain' (Moses 7:22)... their tribal names are of different origin." (The Pearl of Great Price: A Verse by Verse Commentary, RD Draper, SK Brown, MD Rhodes, [SLC: Deseret Book, 2005], 115) Furthermore, Cain's descendants lived in a city of Enoch (a wicked city built long before Zion) not in the land of Canaan (Gen. 4:17). Besides, why would Enoch's vision specifically show that a blackness came upon the Canaanites, if-as the descendants of Cain-they already had black skin (Moses 7:22)?

We don't like to think about God cursing his children but we have some examples from the Old Testament we have to deal with. In reality, it is just as important to understand God's cursings as it is to understand his blessings. Cain was cursed for murdering Abel (Gen. 4:11-12), Lamech was cursed for murdering for the oath's sake (Moses 5:52), the Canaanites were cursed for destroying the people of Shum, and Ham's descendants were cursed because of Ham's indiscretion (Abr. 1:26; Gen 9:20-25).

While Cain's curse was for committing the first murder, perhaps the Canaanites curse was for committing the first act of genocide, apparently completely wiping out the people of Shum. The consequences of the curse include 1) the loss of the gospel, 2) the land becomes barren and unfruitful, and 3) a mark of dark skin to cause a separation from the children of God. Nothing is mentioned with regard to priesthood with Cain or the Caananites. In the scriptures, it is with Ham's descendants that the curse pertained to the priesthood, but in the case of Cain's descendants and the Canaanites, we ask, "would they have had the priesthood if they didn't have the gospel?"
Return to Moses ch7v8

Moses 7:16 from that time forth there were wars and bloodshed among them

The days of Enoch are a type for the latter days. The latter-day prophets, from Joseph Smith to today, have the collective assignment to do what Enoch did-to bring us along until we are worthy of another great city of Zion. The pattern is set. The people of the world will deteriorate. There will be progressively greater wickedness until war and bloodshed will be among all people that do not belong to the kingdom of God, "it shall be the only people that shall not be at war one with another" (**D&C 45:68-71**).

Joseph Smith

The time is soon coming, when no man will have any peace but in Zion and her stakes.

I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No; I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand. (Teachings of the Prophet Joseph Smith, selected and arranged by Joseph Fielding Smith [Salt Lake City: Deseret Book Co., 1976], 233)
Return to Moses ch7v16

Moses 7:18 the Lord called his people ZION

"The glorification of Enoch and his city has provided the pattern for all other societies of Saints to follow...

"Coming as these revelations did at the beginning of the history of the Church, they also provide a pattern for Saints of the last days, who-under the direction of proper prophetic and apostolic authority-endeavor to establish Zion in accordance with the

Lord's command. As Joseph Smith taught, 'The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight.' (Teachings of the Prophet Joseph Smith, p. 231.)" (Kent P. Jackson, "An Age of Contrasts: From Adam to Abraham," Ensign, Feb. 1986, 30)

Bruce R. McConkie

Please note: Zion is people; Zion is the saints of God; Zion is those who have been baptized; Zion is those who have received the Holy Ghost; Zion is those who keep the commandments; Zion is the righteous; or in other words, as our revelation recites: "This is Zion-the pure in heart." (**D&C 97:21**) (Ensign, May 1977, 115-18)

David O. McKay

Zion we build will pattern after the ideals of its inhabitants. To change men and the world we must change their thinking, for the thing which a man really believes is the thing which he has really thought; that which he actually thinks is the thing which he lives. Men do not go beyond their ideals; they often fall short of them, but they never go beyond them.

Victor Hugo said: "The future of any nation can be determined by the thoughts of its young men between the ages of eighteen and twenty-five." Thus it is easy to understand why the Lord designates Zion as "... the pure in heart ..." (**D. & C. 97:21**); and only when we are such, and only when we have such shall Zion "... flourish, and the glory of the Lord shall be upon her." (Ibid., **D&C 64:41**.)

The foundation of Zion then will be laid in the hearts of men; broad acres, mines, forests, factories, beautiful buildings, modern conveniences, will be but means and accessories to the building of the human soul and the securing of happiness. (Gospel Ideals: Selections from the Discourses of David O. McKay [Salt Lake City: Improvement Era, 1953], 335)

Brigham Young

When we conclude to make a Zion we will make it, and this work commences in the heart of each person. When the father of a family wishes to make a Zion in his own house, he must take the lead in this good work, which it is impossible for him to do unless he himself possesses the spirit of Zion. Before he can produce the work of sanctification in his family, he must sanctify himself, and by this means God can help him to sanctify his family.

Moses 7:18 they were of one heart and one mind

"A vital principle of the gospel is unity. In fact, it is a principle of the celestial kingdom, and Zion cannot be built up until we adhere to all of the laws.

"This problem of unity is one of the great challenges to the Church today, since the gospel net gathers God's children from every nation, kindred, tongue, and people. Each of us in the Church and each of those who would join the Church lives in a different world from every other person. In some instances the differences are striking; in other instances the differences may be rather subtle. Whatever the degree, though, each of us has inherent differences, and each of us is influenced by differing forces-cultural, geographic, economic, social, and on and on.

"And yet out of this diversity must come unity, oneness, and love.

"Unless we are 'united according to the union required by the law of the celestial kingdom,' (**D&C 105:4**) this people will not be sanctified and prepared to receive Christ." ("Editorial: Unity in Diversity," Ensign, Aug. 1971, 89)

Moses 7:18 there was no poor among them

"The commandment to reestablish Zion became for the Saints of Joseph Smith's day the central goal of the Church. But it was a goal the Church did not realize because its people were not fully prepared. In the wisdom of God, who comprehends the end from the beginning, the redemption of Zion will assuredly come as promised, but not until he has a prepared people who can live by Zion's laws.

"So it becomes vitally important for us to consider (1) the law of consecration and operation of the united order, (2) why the 1831-34 effort to implement this order failed,

and (3) how the Lord is now preparing a people for Zion's eventual redemption." (William O. Nelson, "To Prepare a People," Ensign, Jan. 1979, 18-19)

...it must needs be that there be an organization of my people... for the poor of my people, both in this place and in the land of Zion-
For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man and to the glory of your Father who is in heaven;
That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.
For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;
For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you. (**D&C 78:3-7**)

Hugh Nibley

The law of consecration is expressly designed for the establishment of Zion, where "they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (**Moses 7:18**.) For that, we must consecrate everything we have to the whole; and yet we lose nothing, for we are all one. To consecrate means to set apart, sanctify, and relinquish our own personal interest in the manner designated in the book of Doctrine and Covenants. It is the final, decisive law and covenant by which we formally accept the Atonement and merit a share in it. ("The Atonement of Jesus Christ, Part 4," Ensign, Oct. 1990, 27)

Gordon B. Hinckley

If we are to build that Zion of which the prophets have spoken and of which the Lord has given mighty promise, we must set aside our consuming selfishness. We must rise above our love for comfort and ease, and in the very process of effort and struggle, even in our extremity, we shall become better acquainted with our God. (Ensign, Nov. 1991, 59)

Spencer W. Kimball

As we travel and visit throughout the world, we recognize the great temporal needs of our people. And as we long to help them, we realize the vital importance of their learning this great lesson: that the highest achievement of spirituality comes as we conquer the flesh. We build character as we encourage people to care for their own needs.

As givers gain control of their desires and properly see others' needs in light of their own wants, then the powers of the gospel are released in their lives. They learn that by exercising the principle of love they ensure not only temporal salvation but also spiritual sanctification.

And as a recipient receives with thanksgiving, he rejoices in knowing that in its purest form-in the true Zion-one may partake of both temporal and spiritual salvation. Then they are motivated to become self-sustaining and able to share with others.

Isn't the plan beautiful? Don't you thrill to this part of the gospel that causes Zion to put on her beautiful garments? When viewed in this light, we can see that Welfare Services is not a program, but the essence of the gospel. It is the gospel in action. ("And the Lord Called His People Zion," Ensign, Aug. 1984, 3-4)
Return to Moses ch7v18

Moses 7:21 the Lord showed unto Enoch all the inhabitants of the earth

"Moses... beheld the earth, yea, even all of it... and there was not a soul which he did beheld not" (**Moses 1:28**). The brother of Jared was shown "all the inhabitants of the earth which had been, and also all that would be... unto the ends of the earth" (Ether 3:25). Enoch was also shown this panoramic, all-inclusive vision. It is remarkable to think of these three great prophets seeing what they did, especially since Joseph Smith, a prophet of equal stature, never claimed to have seen all the inhabitants of the earth!

Moses 7:21 Zion, in process of time, was taken up into heaven

Spencer J. Condie

Note the reference to the "process of time." A great leader must have high expectations, tempered with patience. In section 107 of the Doctrine and Covenants we learn that Enoch was "four hundred and thirty years old when he was translated." (**Moses 7:49**.) Brothers and sisters, I rest my case: perfection takes a long, long time. But still, we are commanded to become perfect, even as our Father in Heaven is perfect. (See **Matt. 5:48**; **3 Ne. 12:48**.) ("Some Scriptural Lessons on Leadership," Ensign, May 1990, 28)

Neal A. Maxwell

Paul wrote that, even after faithful disciples had "done the will of God," they "[had] need of patience" (**Hebrews 10:36**). How many times have good people done the right thing initially only to break under subsequent stress? Sustaining correct conduct for a difficult moment under extraordinary stress is very commendable, but so is coping with sustained stress subtly present in seeming routineness. Either way, however, we are to "run with patience the race that is set before us" (**Hebrews 12:1**); and it is a marathon, not a sprint.

When you and I are unduly impatient, we like our timetable better than God's. And thus, while the scriptural phrase "in process of time" means "eventually," it also denotes an entire spiritual process. (Men and Women of Christ [Salt Lake City: Bookcraft, 1991], 71)
Return to Moses ch7v21

Translated Beings
(MD p804-806)
(Translated Beings) See ANGELS, CHURCH OF ENOCH, DEATH, GUARDIAN ANGELS, MINISTERING OF ANGELS, RESURRECTION, THREE NEPHITES. During the first 2200 or so years of the earth's history - that is, from the fall of Adam to the ministry of Melchizedek - it was a not uncommon occurrence for faithful members of the Church to be translated and taken into the heavenly realms without tasting death. Since that time there have been occasional special instances of translation, instances in which a special work of the ministry required it.

Enoch and his people were translated, probably just a few years after Adam's death. (**Moses 7:18-21**, **31**, **63**, **69**; **D&C 38:4**; **45:11-14**; **84:99-100**; **Gen. 5:22-24**; **Heb. 11:5**.) It is apparent from the abbreviated account of the Lord's dealings with Enoch and his

people that Zion was a very great and populous city, having perhaps many thousands or even millions of inhabitants. (**Moses 7**.) Methuselah, the son of Enoch was not translated, "that the covenants of the Lord might be fulfilled which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins." (**Moses 8:2**.) But during the nearly 700 years from the translation of Enoch to the flood of Noah it would appear that nearly all of the faithful members of the Church were translated, for "the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion." (**Moses 7:27**.)

That this process of translating the righteous saints and taking them to heaven was still going on after the flood among the people of Melchizedek is apparent from the account in the Inspired Version of the Bible. Speaking of the faith and righteousness of those holding the Melchizedek Priesthood in that day, the account says: "And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchizedek was a priest of this order, therefore he obtained peace in Salem, and was called the Prince of peace. And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world." (**Inspired Version, Gen. 14:32-34**.) 32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven.
33 And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.
34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

As far as we know, instances of translation since the day of Melchizedek and his people have been few and far between. After recording that Enoch was translated, Paul says that Abraham, Isaac, and Jacob, and their seed after them (they obviously knowing what had taken place as pertaining to the people of Melchizedek and others) "looked for a city which hath foundations, whose builder and maker is God" (**Heb. 11:5-10**), that is, they "sought for the city of Enoch which God had before taken." (**Inspired Version, Gen. 14:34.And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;)** But

as Paul said, and as the Lord confirmed by latter-day revelation, even these "holy men ... found it not because of wickedness and abominations; And confessed they were strangers and pilgrims on the earth; But obtained a promise that they should find it and see it in their flesh." (**D&C 45:11-14**; **Heb. 11:11-16**.)

Moses, Elijah, and Alma the younger, were translated. The Old Testament account that Moses died and was buried by the hand of the Lord in an unknown grave is an error. (**Deut. 34:5-7**.) It is true that he may have been "buried by the hand of the Lord," if that expression is a figure of speech which means that he was translated. But the Book of Mormon account, in recording that Alma "was taken up by the Spirit," says, "the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself." (**Alma 45:18-19**.) It should be remembered that the Nephites had the Brass Plates, and that they were the "scriptures" which gave the account of Moses being taken by way of translation. As to Elijah, the account of his being taken in "a chariot of fire ... by a whirlwind into heaven," is majestically set out in the Old Testament. (**2 Kings 2**.)

Moses and Elijah were translated so that they could come with bodies of flesh and bones to confer keys upon Peter, James, and John on the mount of transfiguration, an event destined to occur prior to the beginning of the resurrection. (**Matt. 17:1-6**; Teachings, p. 158; Doctrines of Salvation, vol. 2, pp. 107- 111.) The reason for the translation of Alma has not been revealed.

Before our Lord, in the meridian of time, opened the door to the preaching of the gospel to the spirits in prison (**Moses 7:36-40**; **1 Pet. 3:18-20**), many of the righteous saints were translated and thus given other ministries to perform pending the day of their final redemption. The Prophet says that translated beings are "held in reserve to be ministering angels unto many planets." (Teachings, p. 170.) But since the inauguration of the great work of proclaiming the gospel to the spirits in prison, almost every righteous person in the Church has been permitted, in due course, to die and go to an assigned labor in the spirit world.
Return to Moses ch7v27

Moses 7:38-39 a prison have I prepared for them... until that day they shall be in torment

"Revelation to Enoch showed that for even those people who had so blatantly rejected their Heavenly Father and who would perish in the Flood, all was not lost. At a future time they could be blessed in a spirit prison through the preaching of the gospel and through the Atonement of Christ and his intercession to the Father in their behalf if they would repent (see **Moses 7:38-39**; **1 Pet. 3:18-20**; **D&C 138:20-22**, **57-59**). Thus, modern revelation teaches that God indeed suffered great sorrow over the Flood, which served as the baptism of the earth, and that he did all he could to prevent the destruction of his children-including giving the people one of his greatest preachers of righteousness to try to get them to change-and then, when the people failed to respond, he mercifully provided an opportunity for their redemption after their deaths." (Joseph B. Romney, "Noah, The Great Preacher of Righteousness," Ensign, Feb. 1998, 27)

George Q Cannon

Those millions of spirits who had thus committed sin and iniquity until it could be borne no longer, until the earth groaned under their wickedness, and cried aloud as with a human voice against the wickedness upon its surface of which those inhabitants had been guilty-those millions of spirits were swept off with a flood, the whole family of man was destroyed, except Noah and those seven souls who received his testimony, a part of his family, and a part only, for there were children that Noah had who rejected his testimony, and who also shared in the destruction that came upon the inhabitants of the earth. But those eight, including Noah, were the sole surviving remnant of the entire family of man. The antediluvian world numbered millions doubtless; millions were swept away from the face of the earth, and consigned to a place of torment, or to a prison. In this prison they were immured, doubtless in utter darkness-in the condition that is so expressly described by the Savior Himself, when upon the earth-in outer darkness, where there is weeping and wailing and gnashing of teeth, a place of torment, where they were kept until the Savior Himself came in the flesh, and proclaimed unto the children of men the Gospel of life and salvation. (Journal of Discourses, 26:80-81)

Joseph Fielding Smith

From these paragraphs we learn that the Lord does not delight in punishment, however there is the demand of justice which must be met, and therefore the wicked

are forced to suffer, and this suffering helps to cleanse them from their sins. Before the visit of our Savior to the spirit world there was a gulf separating the righteous from the wicked, and the wicked were evidently without knowledge as to what fate awaited them. (**Luke 16:19-31**.) Savior after his crucifixion bridged this gulf and the gospel was carried to those who sat in this darkness and through the instruction of those who held the priesthood, these miserable spirits were taught the gospel. They were granted some measure of blessing according to their works on earth and according to their opportunity or lack of it, to hear the gospel when living on the earth, and accept the same in the spirit world. (Answers to Gospel Questions, 5 vols. [Salt Lake City: Deseret Book Co., 1957-1966], 2: 86)

Moses 7:48 Wo, wo is me, the mother of men: I am pained, I am weary, because of the wickedness of my children

Orson Pratt

The earth itself has groaned under the load of sin and corruption which has been upon its face. Enoch when enveloped in the vision of the Almighty, beheld and heard the earth groan under this load of wickedness, crying out to the Lord, saying-"When will my creator sanctify me, that righteousness may abide upon my face. When shall I rest from all the wickedness that has gone out of me." He was informed that there was a day of rest coming for old mother earth-for he was grieved in his heart for the earth itself, as well as the inhabitants thereof; for he saw how the earth was afflicted, until she groaned to be relieved. But the time will come, when it will be sanctified. We are living near that period of time. It is for this purpose you have come to these mountains. It is for this purpose you have received the spirit of truth, the Holy Ghost, the comforter, to sanctify you, and prepare you to take part in this great work of the latter days, which God has decreed from the beginning should come to pass in its time and season. (Journal of Discourses, 21:205)

Spencer W. Kimball

I have traveled much in various assignments over the years, and when I pass through the lovely countryside or fly over the vast and beautiful expanses of our globe, I compare these beauties with many of the dark and miserable practices of men, and I have the feeling that the good earth can hardly bear our presence upon it. I recall the

occasion when Enoch heard the earth mourn, saying, "Wo, wo is me, the mother of men; I am pained, I am weary, because of the wickedness of my children. When shall I rest, and be cleansed from the filthiness which is gone forth out of me?" (**Moses 7:48**.)

The Brethren constantly cry out against that which is intolerable in the sight of the Lord: against pollution of mind, body, and our surroundings; against vulgarity, stealing, lying, pride, and blasphemy; against fornication, adultery, homosexuality, and all other abuses of the sacred power to create; against murder and all that is like unto it; against all manner of desecration.

That such a cry should be necessary among a people so blessed is amazing to me. And that such things should be found even among the Saints to some degree is scarcely believable, for these are a people who are in possession of many gifts of the Spirit, who have knowledge that puts the eternities into perspective, who have been shown the way to eternal life.

Sadly, however, we find that to be shown the way is not necessarily to walk in it, and many have not been able to continue in faith. These have submitted themselves in one degree or another to the enticings of Satan and his servants and joined with those of "the world" in lives of ever-deepening idolatry. ("The False Gods We Worship," Ensign, June 1976, 4)
Return to Moses ch7v38

Moses 7:48 When shall I rest and be cleansed from the filthiness which is gone forth?

Enoch asked a great question, "When shall the day of the Lord come?" (v. 45) He was asking about Christ's first coming. The next great question comes from Mother Earth, "when shall I rest and be cleansed?" She was asking about Christ's second coming.

The first step in cleansing the filthiness from Mother Earth is getting rid of Satan and his angels. The second step is getting rid of his wicked followers. When the Lord comes the second time, he will "clean house" and "upon my house shall it begin, and from my house shall it go forth" (**D&C 112:25**). The place will be a big mess. It will be a Martha moment-both inside the church and out-a time for a serious cleaning job.

Orson Pratt

When [the earth] is redeemed it will be a glorious mansion, it will be a glorious world, it will be worth living on; and it will be sanctified, and the knowledge of God will cover the earth as the waters cover the deep. All beings will have knowledge. All people will have understanding. They will comprehend the things of God, and perform them. The Lord will make this earth one of the most glorious habitations, inasmuch as the people will prepare themselves for it, one of the most glorious habitations that can be given to men. (Journal of Discourses, 20:155)

Brigham Young

Do you believe that we, as Latter-day Saints, are preparing our own hearts, our own lives, to return to take possession of the Center Stake of Zion, as fast as the Lord is preparing to cleanse the land from those ungodly persons who dwell there? You can read, reflect, and make your own calculations. If we are not very careful, the earth will be cleansed from wickedness before we are prepared to take possession of it. We must be pure to be prepared to build up Zion. To all appearance, the Lord is preparing that end of the route faster than we are preparing ourselves to go there.

His grace is here, his judgments are here, his wisdom and Spirit are here, and every qualification that Saints can require is here ready to be poured out upon the people, if they are prepared to receive them. Are we prepared to receive those qualifications? Are we prepared to march back and take possession of the Center Stake of Zion, build up the great Temple of the Lord, and gather in the nations of the earth? (Journal of Discourses, 9:137

Return to Moses ch7v48

Moses 7:60 even so will I come in the last days, in the days of wickedness and vengeance

"We learn from this passage that there are times when the patience of the Lord comes to an end. Though he often endures the typical wickedness of the world with great

longsuffering, there are times when he will not so endure... The Lord also specifically designates two time periods as 'days of wickedness and vengeance' (**Moses 7:46**, **60**). One such designated time is the meridian of time, as we see in the response to Enoch's plea to know when the Savior will perform the Atonement...

"The other days of wickedness and vengeance specifically denominated by the Lord are the latter days: (**Moses 7:59-61**)

"...The Nephite 'days of wickedness and vengeance' came at [the meridian of time]... The Lord in his kindness had blessed the people when they called upon him and his name. But when they became worldly and wicked in the peace and prosperity with which the Lord blessed them, he sent prophets to them, whom they slew. Finally, the Lord sent his most faithful servant unto them. Through all of this came a final separation of the righteous from the wicked. The few who were righteous hearkened to the words of the prophets and Nephi; the many who were wicked stonily rejected both them and God, ultimately rejecting their own redemption. Now it was time for the Lord to do his great work of vengeance.

"In the beginning of the thirty and fourth year, at the time of the crucifixion of the Savior in Judea, there arose a great storm in the land of the Nephites, worse than had ever before been experienced. By fire and tempest, by the opening and closing of the earth, by the sinking and rising of parts of the land, all but the more righteous part of all of the people of the Nephites were destroyed. And these included the humble followers of Christ, who had already repented (**3 Nephi 8**). The day of vengeance came as the Lord destroyed of the more wicked among the Nephites, thus fulfilling the days of wickedness and vengeance among this people.

"Of course, that is not the end of the story. After the visitation of the Savior among them, the Nephites entered into that blessed era of Zion, an era of such faithfulness as had never been before seen among so many. They lived in righteousness and peace for the full lifetimes of two generations (**4 Nephi 1:22-23**). The days of wickedness and vengeance were thus designed for a purpose: to cleanse the earth in preparation for ushering in a special era of righteousness." (Chauncey Riddle, Helaman through 3 Nephi 8: According to Thy Word, ed. by Monte S. Nyman and Charles D. Tate, Jr., [Provo: BYU Religious Studies Center, 1992], 191-200)
Joseph Fielding Smith

We have been warned and forewarned of the great and dreadful day of the Lord which is now even at our doors. Is it not time for us to take notice? Should not the members of the Church of Jesus Christ of Latter-day Saints be sober-minded, have the spirit of humility, and faith, and prayer in their hearts, endeavoring to know the purposes of the Lord and to stand before him in righteousness and thus be prepared should that day come while we are living? Is it not a fatal mistake for us to feel that this day is yet a long time off, that it is not to come in our generation, and therefore, we may in safety receive the spirit of the world, and seek after the things the world delights in, its follies and its wickedness? The Lord expects better things of us. He expects us to keep his commandments, and watch and pray and stand, as he has declared, in holy places and be not moved.

These are perilous times. This is a day when we are in grave danger-danger because of the teachings of men, danger because of the lack of faith in the hearts of men, because the philosophies of the world have a tendency to undermine the fundamental things of the gospel of Jesus Christ. These are things we must contend against. There is a spirit of indifference in the world toward religion today. People are not worshiping in spirit and truth, but the Lord expects us, members of the Church of Jesus Christ of Latter-day Saints, to worship in spirit and truth, to walk in righteousness, and to stand in this liberty which will make us free, spoken of in these revelations. (Doctrines of Salvation, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 3: 56)
Return to Moses ch7v60

Moses 7:62 Zion, a New Jerusalem

Lorenzo Snow

The site for the city of Zion was pointed out by the Prophet Joseph Smith as Jackson County, Missouri, and there some of our people settled in 1831, but were subsequently driven from their homes. This event, while it delayed the building of the city, did not change the place of its location. The Latter-day Saints fully expect to return to Jackson County and "build up Zion." (The Teachings of Lorenzo Snow, edited by Clyde J. Williams [Salt Lake City: Bookcraft, 1984], 182)

Brigham Young

We look forward to the day when the Lord will prepare for the building of the New Jerusalem, preparatory to the City of Enoch's going to be joined with it when it is built upon this earth. We are anticipating to enjoy that day, whether we sleep in death previous to that, or not. We look forward, with all the anticipation and confidence that children can possess in a parent, that we shall be there when Jesus comes; and if we are not there, we will come with him: in either case we shall be there when he comes.

We want all the Latter-day Saints to understand how to build up Zion. The City of Zion, in beauty and magnificence, will outstrip anything that is now known upon the earth. The curse will be taken from the earth and sin and corruption will be swept from its face. Who will do this great work? Is the Lord going to convince the people that he will redeem the center Stake of Zion, beautify it and then place them there without an exertion on their part? No. He will not come here to build a Temple, a Tabernacle, a Bowery, or to set out fruit trees, make aprons of fig leaves or coats of skins, or work in brass and iron, for we already know how to do these things. He will not come here to teach us how to raise and manufacture cotton, how to make hand cards, how to card, how to make spinning machines, looms, etc., etc. We have to build up Zion, if we do our duty. (Discourses of Brigham Young, selected and arranged by John A. Widtsoe [Salt Lake City: Deseret Book Co., 1954], 120)

Wilford Woodruff

We are called upon to work with the Lord just as fast as we are prepared to receive the things of his kingdom. But I am satisfied there has got to be a great change with us in many respects before we are prepared for the redemption of Zion and the building up of the New Jerusalem. I believe the only way for us is to get enough of the Spirit of God that we may see and understand our duties and comprehend the will of the Lord. (The Discourses of Wilford Woodruff, edited by G. Homer Durham [Salt Lake City: Bookcraft, 1969], 111)
Return to Moses ch7v62

Moses 7:64 a thousand years the earth shall rest

Joseph Fielding Smith

During this time of peace, when the righteous shall come forth from their graves, they shall mingle with mortal men on the earth and instruct them. The veil which separates the living from the dead will be withdrawn and mortal men and the ancient saints shall converse together. Moreover, in perfect harmony shall they labor for the salvation and exaltation of the worthy who have died without the privileges of the gospel.

The great work of the millennium shall be performed in the temples which shall cover all parts of the land and into which the children shall go to complete the work for their fathers, which they could not do when in this mortal life for themselves.

In this manner those who have passed through the resurrection, and who know all about people and conditions on the other side, will place in the hands of those who are in mortality, the necessary information by and through which the great work of salvation for every worthy soul shall be performed, and thus the purposes of the Lord, as determined before the foundation of the world, will be fully consummated. (Doctrines of Salvation, 3 vols., edited by Bruce R. McConkie [Salt Lake City: Bookcraft, 1954-1956], 2: 252)
Return to Moses ch7v64

Moses 7:69 Zion was not, for God received it up into his own bosom

Joseph Fielding Smith

In this day of wickedness it is difficult to understand how an entire people could become so righteous that it was no longer expedient that they should remain on the earth, and, therefore, were translated and taken away to await the time when righteousness should come. The people of the city of Enoch because of their integrity and faithfulness were as pilgrims and strangers on the earth. This is due to the fact that they were living the celestial law in a telestial world, and all were of one mind, perfectly obedient to all commandments of the Lord. When Christ comes these people will be returned to the earth again for this is their eternal abode. (Church History and Modern Revelation, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 1: 178 - 179)
Return to Moses ch7v69

Moses 8:23 Noah continued his preaching unto the people

John Taylor

Let me ask, what did the Lord do before He sent the flood? He sent Noah among them as a preacher of righteousness; He sent Enoch; He sent many Elders among the people, and they prophesied to them that unless they repented, judgment would overtake them; that God would overwhelm the earth with a flood and destroy the inhabitants thereof...

Thus we see the dealings of God with those people. Noah had nothing to do but to preach the Gospel, and obey the word of the Lord. We have nothing to do but attend to the same things. We then leave the inhabitants of the earth in the hands of God. It is not for us to judge them; for the Lord says: "judgment is mine and I will repay." (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 24: 292-293)

Return to Moses ch8v23

Moses 8:25 it repented Noah... that the Lord had made man on the earth

In the Genesis version, God says "it repenteth me that I have made them" (meaning man, see **Gen. 6:7**). Is God admitting he made a mistake? Is it true, he wished he had never created man? One must pause and remember that of all His glorious creations, none had been so wicked (**Moses 7:26**).

The Prophet Joseph could not stand the idea. Can God repent? No, He cannot. There are several times in the Old Testament in which the text says that God "repented," usually meaning he changed his mind. In each instance, the Joseph Smith Translation changes the text so that God is not the one repenting.

Joseph Smith

It repented the Lord that he had made man on the earth.-**Genesis v: 6**.

God is not a man, that he should lie; neither the son of man that he should repent.- **Numbers 23:19**

It ought to read: It repented Noah that God had made man. This I believe, and then the other quotation [meaning the second] stands fair. If any man will prove to me by one passage of holy writ one item I believe to be false, I will renounce and disclaim it as far as I have promulgated it. (B. H. Roberts, The Rise and Fall of Nauvoo [Salt Lake City: Deseret News, 1900], 166)

The text brings up an interesting question. If God cannot repent, can he change his commands? On this issue, the Prophet says, "yes."

Joseph Smith

A man would command his son to dig potatoes and saddle his horse, but before he had done either he would tell him to do something else. This is all considered right; but as soon as the Lord gives a commandment and revokes that decree and commands something else, then the Prophet is considered fallen. (Teachings of the Prophet Joseph Smith, 194)

Return to Moses ch8v25

JD 11:244, Wilford Woodruff, October 22, 1865

Look at the days of Abraham, whose faith was so great that he was called the father of the faithful. He was an heir to the royal priesthood, another noble spirit, the friend of God. He came upon this earth, not in a way of light, but through idolatrous parents. His father was an idolator. I do not know who his grandfather was; but his father had false gods that he worshipped and sacrificed to. God inspired Abraham, and his eyes were opened so that he saw and understood something of the dealings of the Lord with the children of men. He understood that there was a God in heaven, a living and true God, and that no man should worship any other God but Him. These were the feelings of Abraham, and he taught his father's house, and all around him as far as he had the privilege. The consequence was, his father and the idolatrous priests of that day sought to take his life. In the book of Abraham, translated in our day and generation, we are informed that Abraham was bound, and those priests sought to take his life, but the Lord delivered him from them. One reason why they did so was, that he had gone into those places which his father considered sacred, and among the

wooden gods which were there, and, being filled with anger that his father should bow down and worship gods of wood and stone, he broke them. When his father saw that his son Abraham had broken his gods he was very angry with him. But Abraham, trying to reason with his father, said that probably the gods had got to fighting among themselves and had killed one another. He tried to bring him to reason, but his father did not believe they had Journal of Discourses, Vol. 11 life enough to kill one another. If he had possessed the spirit which his son had, he would have said there is no power with these gods; but he did not, and Abraham had to flee from his father's house, confiding in the Lord who gave many promises to him and concerning his posterity **JD 11:244**, Wilford Woodruff, October 22, 1865 Look at the days of Abraham, whose faith was so great that he was called the father of the faithful. He was an heir to the royal priesthood, another noble spirit, the friend of God. He came upon this earth, not in a way of light, but through idolatrous parents. His father was an idolator. I do not know who his grandfather was; but his father had false gods that he worshipped and sacrificed to. God inspired Abraham, and his eyes were opened so that he saw and understood something of the dealings of the Lord with the children of men. He understood that there was a God in heaven, a living and true God, and that no man should worship any other God but Him. These were the feelings of Abraham, and he taught his father's house, and all around him as far as he had the privilege. The consequence was, his father and the idolatrous priests of that day sought to take his life. In the book of Abraham, translated in our day and generation, we are informed that Abraham was bound, and those priests sought to take his life, but the Lord delivered him from them. One reason why they did so was, that he had gone into those places which his father considered sacred, and among the wooden gods which were there, and, being filled with anger that his father should bow down and worship gods of wood and stone, he broke them. When his father saw that his son Abraham had broken his gods he was very angry with him. But Abraham, trying to reason with his father, said that probably the gods had got to fighting among themselves and had killed one another. He tried to bring him to reason, but his father did not believe they had **Journal of Discourses, Vol. 11** life enough to kill one another. If he had possessed the spirit which his son had, he would have said there is no power with these gods; but he did not, and Abraham had to flee from his father's house, confiding in the Lord who gave many promises to him and concerning his posterity

Return to Abraham ch1v12

Abraham 1:31 a knowledge of the beginning of creation, and also of the planets, and of the stars

Abraham was interested in the creation story and in astronomy. Facsimile 3 is reportedly, "Abraham... reasoning upon the principles of Astronomy, in the king's court." But Abraham took his first lessons on the subject from the scriptures, not from the Egyptians. His fathers, the patriarchs, had records which taught about the creation, the planets, and the stars. For Abraham to start with that fundamental knowledge is worth mentioning. As a pattern, Abraham learned all he could from the scriptures. Next, he learned all he could from the wisdom of the world, reasoning with the Egyptians on astronomy. Perhaps Abraham taught them more than they taught him. Hugh Nibley said: "Eusebius reports that Abraham taught astronomy to the Egyptians at Heliopolis (the great prehistoric Egyptian observatory), giving himself and the Babylonians credit for establishing the science while actually recognizing Enoch as its true discoverer." (Ensign, Mar. 1977, 90) For Abraham, the discussion was worth having, for the Egyptians may have developed some important concepts that he could add to his understanding.

This is a good pattern for us; we should use the scriptures as the foundation of our knowledge base. Equally important, though, Abraham adds a third step-he finds out for himself by personal revelation. **Abraham 3:1-13** is the most detailed description of God's dwelling place in all of scripture. Remember, that Abraham sought to be "one who possessed great knowledge" (v. 2). How did he do this? He learned from the scriptures first, learned the wisdom of the world second, and then sought for direct revelation third.

Spencer W. Kimball

He became an astronomer and was entrusted with numerous of the secrets of the heavens and the universe and conversed with the leading scientists of Egypt, the center of astronomy in those days. To Abraham was entrusted the history of the preexistent life which antedated the creation of this earth, and the peopling of this earth became a well-known story to this prophet-patriarch. He taught us pure trust in God. (Ensign, May 1974, 46)

Joseph Smith

If there was anything great or good in the world, it came from God... The learning of the Egyptians, and their knowledge of astronomy was no doubt taught them by Abraham and Joseph, as their records testify, who received it from the Lord. (Teachings of the Prophet Joseph Smith, 251)

Joseph Smith

Thy mind, O man! if thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens and search into and contemplate the darkest abyss and the broad expanse of eternity-thou must commune with God." (Teachings of the Prophet Joseph Smith, p. 137)
Return to Abraham ch1v31

Abraham 3:19 I am the Lord thy God, I am more intelligent than they all

The metaphor is that some heavenly bodies are greater than others just as some spirits are greater than others.

"The Prophet Joseph Smith taught-and ancient tradition confirms-that Abraham brought his knowledge of the cosmos with him to Egypt and taught the learned and the wise among them of these things (see **Abr. 3:15**; Teachings, p. 251).

"But Abraham's vision was more than an astronomy lesson and a guide to understanding the cosmos; it was a lesson in priesthood government, a testimony of the central role of Jesus Christ (see Joseph Fielding Smith, The Way to Perfection, p. 95). For the God of all creation explained to the father of the faithful: 'I will multiply thee, and thy seed after thee, like unto these' (**Abr. 3:14**), meaning like unto the planets and stars, a promise God had made before (**Gen. 15:5**; **D&C 132:30**). Jehovah stated that one star is greater than another until we come to Kolob, the greatest of them all. Even so, 'These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy

God, I am more intelligent than they all' (**Abr. 3:19**). Consider the following from the third chapter of and facsimile no. 2 in Abraham:

"The name of the great one is Kolob, because it is near unto . . . God" (v. 3).
Kolob is "after the manner" or in the likeness of the Lord (v. 4).
Kolob is the "first creation" (facsimile no. 2, fig. 1).
Kolob is the "nearest unto the throne of God" (v. 2; see also facsimile no. 2, fig. 1).
Kolob is "first in government" (facsimile no. 2, fig. 1) and is to "govern all those which belong to the same order" (v. 3).
Kolob holds "the key of power" (facsimile no. 2, fig. 2).
There are "many great ones" near Kolob; "these are the governing ones" (vv. 2-3).
Kolob is the source of light for others (see facsimile no. 2, fig. 5).
Kolob is the greatest of all the stars because it is nearest to God (see v. 16).
"We now compare the characteristics of Kolob with scriptural descriptions of the Savior and others:

The Savior is "the Great I AM" (**D&C 29:1**).
Christ is the "brightness of [God's] glory, and the express image of his person" (**Heb. 1:3**).
Christ "was in the beginning with the Father" and is "the Firstborn" (**D&C 93:21**).
Christ is "in the bosom of the Father" (**D&C 76:25**).
Christ has promised, "I will be your ruler when I come" (**D&C 41:4**). Prophesying of his coming, Isaiah declared that "the government shall be upon his shoulder" (**Isa. 9:6**), while John the Revelator spoke of him as "Lord of lords, and King of kings" (**Rev. 17:14**).
It is Christ who holds the keys of all power. All who hold keys in the kingdom of God here on earth received them under his direction (see **D&C 132:45**), and an accounting of how all keys and authorities have been used will yet be made to him (see **Dan. 7:9-14**; Teachings, p. 157).
Joseph Smith, Hyrum Smith, Brigham Young, John Taylor, and Wilford Woodruff are specifically mentioned as being "among the noble and great ones who were chosen in the beginning to be rulers in the Church of God" (**D&C 138:55**).
Christ is the source of "light which is in all things, which giveth life to all things, which is the law by which all things are governed" (**D&C 88:13**).
Christ was the greatest of all the pre-earth spirits. He was "like unto God" (**Abr. 3:24**).

"A revelation on astronomy pales in importance to a revelation setting forth the order and nature of the kingdom of God. Was Abraham to be merely a visiting professor of astronomy, or was he to stand as a significant witness of Christ the Lord not only to the Egyptians but to all people? Further, the latter-day Seer drew upon the message of the Abrahamic papyri to teach another profound lesson from **Abr. 3:1**, saying that Abraham reasoned as follows concerning the God of heaven:

"Suppose we have two facts: that supposes another fact may exist-two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them."

"If Abraham reasoned thus-If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father [see **Rev. 1:5-6**], you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly, Hence if Jesus had a Father, can we not believe that He had a Father also? (Teachings, p. 373)" (Joseph Fielding McConkie, Joseph Smith: The Choice Seer [Salt Lake City: Bookcraft, 1996], chapter 8)

Brigham Young

If we are ever prepared to enjoy the society of Enoch, Noah, Melchizedek, Abraham, Isaac, and Jacob, or of their faithful children, and of the faithful Prophets and Apostles, we must pass through the same experience, and gain the knowledge, intelligence, and endowments that will prepare us to enter into the celestial kingdom of our Father and God. How many of the Latter-day Saints will endure all these things, and be prepared to enjoy the presence of the Father and the Son? You can answer that question at your leisure. Every trial and experience you have passed through is necessary for your salvation. (Discourses of Brigham Young, selected and arranged by John A. Widtsoe [Salt Lake City: Deseret Book Co., 1954], 345)
Return to Abraham ch3v19

Abraham 3:26 they who keep their first estate shall be added upon

"Abraham was shown the eternal nature of the plan of salvation and was taught that the earth was purposely created as a schooling and testing ground in 'all things' (**Abr. 3:25**), and learned that rich and everlasting rewards ("glory added upon their heads for ever and ever") are reserved for those who remain faithful to the plan of the Father **(Abr. 3:26**). It is on this point that Abraham's record makes another singular contribution to our understanding of pre-mortality, clarifying what otherwise would be an obscure phrase found elsewhere in one verse of the New Testament. Only Abraham and Jude speak of our premortal condition as the 'first estate' (**Jude 1:6**, **Abr. 3:26**).

"In that one verse, Jude speaks of certain angels not keeping their 'first estate' and thus leaving 'their own habitation.' But only from Abraham do we learn that these angels were in fact spirit children in the presence of God, that the habitation they left was God's presence, that they departed because they chose to follow Satan rather than God and Jesus Christ, and that in this 'first estate' God's children lived as independent identities, exercising moral agency in the Father's presence. Were it not for the book of Abraham, much of our basic understanding of the structure, sociality, and history of our premortal existence would be missing. Only Abraham's remarkable record speaks of mortality's probationary period as the 'second estate,' given as an endowment to all those who kept their first estate (**Abr. 3:26**)." ("The Book of Abraham: A Most Remarkable Book," Ensign, Mar. 1997, 21)

"Having a body is a blessing. It is a gift we received because we kept our first estate in our premortal life. Because we have gained a body, we are now more like God than we were before coming to earth. People who understand these truths understand that the 'real' self, or soul, is both body and spirit. They may feel a oneness, an inner satisfaction, as both parts work together in righteousness. They see their body as a blessing, as a reward for past righteousness. These people are grateful to have the privilege of being able to progress to this second estate to become more like God, and they want to prepare, both in body and in spirit, to live with their Heavenly Father again." (Barbara Lockhart, "The Body: A Burden or a Blessing?" Ensign, Feb. 1985, 57)

LeGrand Richards

I thank the Lord that my church teaches me that I kept my first estate in that spirit world or else I would have been cast down to this earth with Satan and a third of the hosts of heaven. And the cry went out: "Woe to the inhabiters of the earth ... for the devil is come down unto you," and he "walketh about, seeking whom he may devour." (**Rev. 12:12; 1 Pet. 5:8**.) And so the fact that I kept my first estate entitled me to all the beauties and the joys of this world that have been mentioned here in this meeting today. And it gave me the right to have this body. (Ensign, May 1982, 29-30)

Harold B. Lee

The next truth we learn from this scripture is that you and I, having been spirits and now having bodies, were among those who passed that first test and were given the privilege of coming to earth as mortal individuals. If we hadn't passed that test, we wouldn't be here with mortal bodies, but would have been denied this privilege and would have followed Satan or Lucifer, as he came to be known, as did one-third of the spirits created in that premortal existence who were deprived of the privilege of having mortal bodies. These are now among us, but only in their spiritual form, to make a further attempt to thwart the plan of salvation by which all who would obey would have the great glory of returning to God our Father who gave us life. (Ensign, Jan. 1974, 4)

Return to Abraham ch3v26

Abraham 3:28 The Preexistent First Estate-President J. Reuben Clark Jr. Conference Report 6 Oct 1966,82-86

http://emp.byui.edu/marrottr/PreexistFirstEstate.htm (URL contents listed below:)
President J. Reuben Clark, Jr., Conference Report, 6 Oct 1956, 82-86. "The Ideology of Equality," Messages of Inspiration, comp. by Deseret Book Company, 1957, 20-30. In that great body of intelligences [quoting from **Abraham 3:19-26**] there were those whom the Lord has described as "noble and great ones"; obviously others were not noble and great....

Then the scripture tells us that there were two who stood up. Each one wanted to create this new world that they had talked about. This is the Grand Council that we

talk about, where all of us presumably were. Some were "noble and great ones," and some of us were not. We were not equal in that Grand Council, have no mistake about that....

We understand that we kept our first estate, we who belong to this Church, that we have received the Gospel, and if we live as we should, we will be "added upon."

"... and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate ..." (**Abr 3:26**.)

The Lord has told us that we have three kingdoms, celestial, terrestrial, and telestial; he has told us who will be, in great broad classifications, in each of these kingdoms, possess each of these glories....

I am not undertaking to declare doctrine or Gospel, but as I read that, and as I understand it, it means that after we, so to speak, have been taken out, those who have kept their first estates, and we are not the only ones, there remains the great over-plus. They do not have the same heritage, the same kingdom, the same glory, that we shall have, and they have and can fall into the terrestrial, the telestial, and then the Doctrine and Covenants tells us there is a kingdom without any glory. (**D&C 88:24**.)

... We had our agency over there, and the Lord has so told us that and that it was because of the exercise of that agency that a third of the hosts of heaven rebelled. They did not keep their first estate and apparently the punishment to be inflicted upon them for their rebellion was that they should not have bodies....

Then the Lord goes on and tells us about the two beings who came and offered to build this earth and implement its creation. Satan, we learn from the other scriptures, declared that he would save everybody, apparently either take away their free agency or else cause that nothing they did would be a crime. The other one said he would do the will of the Father....

Now, this matter of body which, I take it, will come to those who keep their first estate; and those who do not keep their first estate, but who do not belong to the rebellious group, they all get bodies too. We have our bodies. We are not all born in the same circumstances, with the same advantages, and all the rest of it. But evidently the

possession of a body was a great consideration, and I refer you, in that connection, to the incident of the Gadarene demons.

... I can imagine that those who did not keep their first estate but who still may come to earth and get a body, are anxious to come and get a body no matter what the conditions are ...

Joseph Fielding Smith, President of the Quorum of the Twelve, Answers to Gospel Questions 2:186. In the Book of Moses, Chapter 4, and in the Book of Abraham, Chapter 3, we are taught that there was a council held in heaven and our Eternal Father presented a plan by which we could come down on the earth and receive tabernacles (bodies) of flesh and bones for our spirits which are begotten sons and daughters unto God. We learn also that one third of those spirits rebelled against the plan and followed Satan. For this they were denied bodies of flesh and bones and have to remain spirits.... Well, there were other spirits there who were not faithful in keeping of this first estate (**Abr 3:23-28**). Yet they have not sinned away their right to receive bodies and come to earth and receive the resurrection. They were restricted in the privileges that were given to those who keep their first estate and who were promised to have "glory added upon their heads for ever and ever" (**Abr 3:26**).

Joseph Fielding Smith, Answers to Gospel Questions, 4:151-152. The implication here [**Abr 3:22-26**] is very clear that all were capable of keeping their first estate, but that there would be many who would not do so. Therefore they were to receive rewards according to merit. The promise of reward therefore was open to all based on their faithfulness and obedience.

Heber J. Grant, Collected Discourses, Vol 3., November 6, 1892, n.p. We have been placed upon this earth because of our faithfulness in having kept our first estate. The labors that we performed in the sphere that we left before we came here have had a certain effect upon our lives here, and to a certain extent they govern and control the lives that we lead here, just the same as the labors that we do here will control and govern our lives when we pass from this stage of existence. It has been revealed to us, through the Prophet Joseph Smith, that whatever degree of intelligence we shall attain to in this life, the same will rise with us in the life to come. It is because of this knowledge that we will have an advantage over those that are negligent, in the life to come. It is now explained to my mind how some come into this world without any

particular degree of energy or desire to labor for their fellows and for the spread of righteousness; it is because of their failure to have kept their first estate with diligence and with fidelity.

Elray L. Christiansen, BYU Speeches, March 24, 1964, 5. [Bracketed text in original.] And they who keep their first estate [in the pre-existence; and we did] shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; [This might give us some answer to the differences that we see among human beings.] and they who keep their second estate [in which we now find ourselves] shall have glory added upon their heads for ever and ever. (**Abraham 3:22-26**.)

Orson Pratt, The Seer, Vol. 1, No. 4, 53-54.
43. It is not likely that the final decision of the contending armies took place immediately. Many, no doubt, were unsettled in their views, unstable in their minds, and undecided as to which force to join; there may have been, for aught we know, many deserters from both armies: and there may have been a long period before the division line was so strictly drawn as to become unalterable. Laws, without doubt, were enacted, and penalties affixed, according to the nature of the offences or crimes; those who altogether turned from the Lord, and were determined to maintain the cause of Satan, and who proceeded to the utmost extremities of wickedness, placed themselves without the reach of redemption; therefore, such were prohibited from entering into a second probationary state, and had no privilege of receiving bodies of flesh and bones.
44. Among the two-thirds who remained, it is highly probable, that there were many who were not valiant in the war, but whose sins were of such a nature that they could be forgiven through faith in the future sufferings of the Only Begotten of the Father, and through their sincere repentance and reformation. We see no impropriety in Jesus offering Himself as an acceptable offering and sacrifice before the Father to atone for the sins of His brethren, committed, not only in the second, but also in the first estate. Certain it was, that the work which Jesus was to accomplish, was known in the Grand Council where the rebellion broke out; it was known that man would sin in his second estate; for it was upon the subject of his redemption that the assembly became divided, and which resulted in war....
46. If all the two-thirds who kept their first estate were equally valiant in the war, and equally faithful, why should some of them be called and chosen in the spiritual state to

hold responsible stations and offices in this world, while others were not? If there were none of those spirits who sinned, why were the Apostles, when they existed in their previous state, chosen to be blessed "with all spiritual blessings in heavenly places in Christ"? All these passages seem to convey an idea, that there were callings, choosings, ordinances, promises, predestinations, elections, and appointments, made before the world began.

Brigham Young, Journal of Discourses, 9:103-104, January 5, 1860. I will now leave these ideas, and turn my attention on to the remarks made by brother Lorenzo Snow in the forenoon. The principles and doctrine couched in those remarks are of great interest to the human family. I will take the liberty to treat upon the same principles, but shall carry the ideas still further, though in my own language and style of delivery. I will use a few words of Scripture concerning the evil that now exists and has existed upon the earth, referring to certain characters who have always been upon the earth and are still upon it, who are actually, to a great extent, "lording over God's heritage." I would plant my remarks here; and then for the context, I will use another saying--"For it is God which worketh in you both to will and to do of his good pleasure." I have but little time to expound and explain minutely, but will start at the beginning. God has created man in his own image, upright. Man in his creation is but a very little lower than the angels. In what degree and capacity is he lower than the angels? Angels are those beings who have been on an earth like this, and have passed through the same ordeals that we are now passing through. They have kept their first estate far enough to preserve themselves in the Priesthood. They did not so violate the law of the Priesthood and condemn themselves to the sin against the Holy Ghost as to be finally lost. They are not crowned with the celestial ones. They are persons who have lived upon an earth, but did not magnify the Priesthood in that high degree that many others have done who have become Gods, even the sons of God. Human beings that pertain to this world, who do not magnify or are not capable of magnifying their high calling in the Priesthood and receive crowns of glory, immortality, and eternal lives, will also, when they again receive their bodies, become angels and will receive a glory. They are single, without families or kingdoms to reign over. All the difference between men and angels is, men are passing through the day of trial that angels have already passed through. They belong to the same family that we do; but they have proven themselves worthy only of an exaltation to the state of angels, whereas we have the privilege of obtaining not only the same exaltation they enjoy, but of going further until we become Gods, even the sons of God.

B. H. Roberts, The Gospel and Man's Relationship to Deity, 279. I have called attention to these passages to prove that there were some spirits who dwelt with God, so wicked and rebellious that they had to be cast out of heaven, and became the devil and his angels; as well as some who had developed such nobility of character, that God had set them apart or ordained them to be his rulers. Between these two extremes of good and bad, obedient and rebellious were, I doubt not, all degrees of faithfulness and nobility of conduct; and I hazard the opinion that the amount and kind of development in that pre-existent state influences the character in this life, and brings within reach of men privileges and blessings commensurate with their faithfulness in the spirit world. Yet, I would not be understood as holding the opinion that those born to wealth and ease, whose lives appear to be an unbroken round of pleasure and happiness, must therefore have been spirits in their first estate that were very highly developed in refinement, and very valiant for God and his Christ.

Bruce R. McConkie, A New Witness for the Articles of Faith, 33. From these [**John 10:14,27; Rom 8:17,29; 9:11; Eph 1:4**] and a host of other passages, it is clear that people do not all have the same talent for recognizing truth and believing the doctrines of salvation. Some heed the warning voice and believe the gospel; others do not.

(Page 34.) No two persons are born with the same talents and capacities; no two are rooted in the same soil of circumstances; each is unique. The cares of this world, gold and honor and power and renown, the lusts of the flesh, the chains of past sins, and a thousand other things -- all exert their influence upon us. But in the final sense the answer stems back to premortality.... And the talent of greatest worth was that of spirituality, or it enables us to hearken to the Holy Spirit and accept that gospel which prepares us for eternal life.

Men are not born equal. They enter this life with the talents and capacities developed in preexistence....

And as it is with the prophets, so is it with all the chosen seed. "God's elect," as Paul calls them (**Rom 8:33**), are especially endowed at birth with spiritual talents. It is easier for them to believe the gospel than it is for the generality of mankind.

(Page 39.) Do all of Abraham's seed believe the truth and pursue the course he charted? Not by any means.

(Page 40.) Speaking of Israel -- "my kinsmen according to the flesh," he calls them -- Paul says: "They are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (**Rom 9:3**,**6-8**.) [Meaning the obedient are really sons of Abraham, and the disobedient, even if they are in the blood-line, are not counted as sons of Abraham.]

Teachings of the Prophet Joseph Smith, pg 357. The contention in heaven was -- Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.

Intelligence

Marion G. Romney, Ensign, Nov. 1978, 14. Through that birth process, self-existing intelligence was organized into individual spirit beings.

Bruce R. McConkie, Promised Messiah, 46. ... as a conscious identity, he [Jesus Christ - Jehovah] had a beginning. He was born, as were all the spirit children of the Father.... For him [Christ], as for all men -- and he is the Prototype -- the eternal spirit element that has neither beginning nor end, and is self-existent, by nature, was organized into a spirit body.

Bruce R. McConkie, "Intelligence," Mormon Doctrine, 387 (paperback edition). Intelligence, or light and truth, is also used as a synonym for spirit element. Scriptures using both terms speak of the self-existent nature of the substance involved. **(D&C 93:29; 131:7-8**.) Abraham calls the pre-existent spirits "the intelligences that were organized before the world was" (**Abr 3:22**) because the intelligences were organized intelligence or in other words the spirit bodies were born from spirit element.

Bruce R. McConkie, "Spirit Element," Mormon Doctrine, 751 (paperback edition). "There is no such thing as immaterial matter," the Prophet tells us. "All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; We cannot see it; but when our bodies are purified we shall see that it is all matter." (**D&C 131:7-8**.) This spirit element has always existed; it is co-eternal with God. (Teachings, 352-354.) It is also called intelligence or the light of truth, which "was not created or made, neither indeed can be." (**D&C 93:29**.)

Speaking of pre-existent spirits, Abraham calls them "the intelligences that were organized before the world was." (**Abr 3:22-24**.) Thus, portions of the self-existent spirit element are born as spirit children, or in other words the intelligence which cannot be created or made, because it is self-existent, is organized into intelligences.

Bruce R. McConkie, Doctrinal New Testament Commentary, 3:225-226. Pre-existence is the term commonly used to describe the pre-mortal existence of the spirit children of God the Father. Speaking of this prior existence in a spirit sphere, the First Presidency of the Church (Joseph F. Smith, John R. Winder, and Anthon H. Lund) said: "All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity"; as spirits they were the "offspring of celestial parentage." (Man: His Origin and Destiny, 351, 355.) These spirit beings, the offspring of exalted parents, were men and women, appearing in all respects as mortal persons do, excepting only that their spirit bodies were made of a more pure and refined substance than the elements from which mortal bodies are made. (**Ether 3:16**; **D&C 131:7-8**.)

To understand the doctrine of pre-existence two great truths must be accepted:1. That God is a personal Being in whose image man is created, an exalted, perfected, and glorified Man of Holiness (**Moses 6:57**), and not a spirit essence that fills the immensity of space; and 2. That matter or element is self existent and eternal in nature, creation being merely the organization and reorganization of that substance which 'was not created or made, neither indeed can be.' (**D&C 93:29**.) Unless God the Father was a personal Being, he could not have begotten spirits in his image, and if there had been no self-existent spirit element, there would have been no substance from which those spirit bodies could have been organized.

From the time of their spirit birth, the Father's pre-existent offspring were endowed with agency and subjected to the provisions of the laws ordained for their government. They had power to obey or disobey and to progress in one field or another. "The first principles of man are self-existent with God," the Prophet said. "God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself." (Teachings, p. 354.)

The pre-existent life was thus a period -- undoubtedly an infinitely long one -- of probation, progression and schooling. The spirit hosts were taught and given experiences in various administrative capacities. Some so exercised their agency and so conformed to law as to become "noble and great"; these were foreordained before their mortal births to perform great missions for the Lord in this life. (**Abr 3:22-28**.) Christ, the Firstborn, was the mightiest of all the spirit children of the Father. (**D&C 93:21-2**3.) Mortal progression and testing is a continuation of what began in pre-existence. (Mormon Doctrine, 2nd ed., 589-590.)

Joseph Fielding Smith, Answers to Gospel Questions, 3:125. Why he [God] cannot create intelligence is simply because intelligence, like time and space, always existed, and therefore did not have to be created. However, intelligences spoken of in the Book of Abraham were created, for these are spirit children of God, begotten sons.

Spencer W. Kimball, Miracle of Forgiveness, 5. Our spirit matter was eternal and coexistent with God, but it was organized into spirit bodies by our Heavenly Father.

Orson Pratt, Masterful Discourses of Orson Pratt, 61-70 (Millennial Star, 28:721-723). ... the substance of our spirits, like the substance of our bodies, had a pre-existence; that both are eternal, and that not one particle of either ever sprang from nothing; that creation signifies organization of pre-existent materials, and not the production of those materials from nothing

Orson Pratt, Masterful Discourses of Orson Pratt, 65-80 (Journal of Discourses 21:197-206). The world which we inhabit is a fallen creation, a fallen world, shut out from the presence of our Father, the being whom we worship, so that we cannot behold his face, nor the glory of his presence. It is for a wise purpose, that we are placed here, in this fallen condition. It seems to be so, as far as we have been made

acquainted with the purpose of the great Jehovah. It seems to be the ordeal through which all intelligent beings must pass in order to gain that fulness of exaltation, in the presence of God, which is promised in his word.

We were not always in the condition we are now in. We are only placed here for a few years, and are adapted to our present condition. A long time before you and I came here upon this stage of action, we had an intelligent existence; we dwelt in a better world than this, and a world that had been sanctified and glorified; in other words, a world that had been redeemed, a world that had been made celestial, just as we are in hopes that our present world will, at some future period, be exalted to the celestial glory, and become the habitation of celestial beings. That world we occupied, before we came here, was celestial; our Father had his dwelling place there, or, at least, one of his dwelling places; and we were surrounded by our Father's glory, we were familiar with his countenance, familiar with the beautiful mansions that were there-familiar with all the gory that existed there, so far as we were capable of comprehending. There was no veil drawn between us and our Father, no veil drawn between us and the associates of our Father, who were also celestial beings, many of them having been redeemed from a world more ancient than ours. We had a long experience, I suppose, in that world; at least, we know from that which our Father has revealed to us, that we were born there; that this intelligent being that has power to discern, power to reflect, power to reason-that this intelligent being was born in that previous estate.

All men in the beginning were created after the image of this body which he was then showing [to the brother of Jared]. All the human family that then existed, and that would exist in future time upon the earth were created in the beginning, after the image of that body, that is, that body which he showed was not a body of flesh and bones, but a pure spiritual body, organized our of pure spiritual substance, filled with light and truth.

There is one thing connected with the temporal form of the earth which I did not mention; I will refer to it now. While this earth existed in its more perfect temporal form, Adam and Eve were placed upon it, and they were immortal, just like all the beasts and just like the fishes of the sea; death had not yet come upon any of them; all things were immortal so far as this creation was concerned. The first pairs, the beginning of this temporal work, were not subject to death. And another thing, they were not to be shut out from the presence of the Almighty.

James E. Talmage, Articles of Faith, 466. God showed unto Abraham "the intelligences that were organized before the world was"; and by "intelligences we are to understand personal "spirits" (**Abr 3:22-23**); nevertheless, we are expressly told that "Intelligence" that is, "the light of truth, was not created or made, neither indeed can be" (**D&C 93:29**).

One-Third Part (Not Just One-Third) D&C 29:36; Revelation 12:4.

John Taylor, Mediation and Atonement, Ch. 11, 95. But having free agency, they used it; and Lucifer and a third part of the angels were cast out because they rebelled and used this agency in opposition to their Heavenly Father.

John Taylor, The Gospel Kingdom, 173–174. RINGS AND CLIQUES IN CHURCH GOVERNMENT.—But there are those in our midst, who, although they have a name and a standing in the church, disregard the authority of the priesthood, both local and general. I hear sometimes of parties, and of cliques, and of rings in our midst. What! a party in the church and kingdom of God? What! rings associated with the principles of eternal truth—associated with the celestial law that emanates from our Heavenly Father? The devil got up a ring and was cast out of heaven for getting it up, as also a third part of the spirits who associated themselves with him. They were cast out because they devised principles that were in opposition to the word and will and law of God, and every man who follows in their footsteps, unless he speedily repent, will be placed in the same position—will also be cast out. The law of God must be put in force against the transgressor. No man who professes to be a Latter-day Saint can transgress with impunity. The priesthood of God cannot be disregarded with impunity….

Bruce R. McConkie, Doctrinal New Testament Commentary, 3:197. From the scriptural records available to us, from the sermons of the Prophet, and from a knowledge of the revealed requisites for becoming a son of perdition, we know that Cain was a liar and a rebel in pre-existence; that, like Lucifer, he had power and influence there; that in this life he was taught the gospel, received the priesthood, and knew of the divinity of the Lord's work; that he then came out in open rebellion

against God; that he in fact loved Satan more than God, choosing to worship and serve that evil one rather than the Lord; and that he offered false sacrifices at Satan's behest and slew Abel because the devil directed him so to do. (**Gen. 4**; **Moses 5:16-55**.)

Bruce R. McConkie, Doctrinal New Testament Commentary, 1:715. A comparable case is Cain. That son of Adam, though a friend of Lucifer in pre-existence, did manage to gain mortal birth. He could have hearkened to his Father Adam and walked in the strait and narrow path. But instead he chose to follow a course which he had already charted, in a very real sense, in his first estate, an estate where he had been known as Perdition. Coming from this background, Cain elected to use his agency to fight the truth in this life, and in his case he became a son of perdition. (**Moses 5:16-59**.)

Joseph Smith, Words of Joseph Smith, 200-201. No person can have this Salvation except through a tabernacle [physical body]. Now in this world mankind are naturally selfish, ambitious & striving to excel one above another. Yet some are willing to build up others as well as themselves. So in the other world there is a variety of spirits, some who seek to excel, & this was the case with the devil when he fell. He sought for things which were unlawful. Hence, he was cast down & it is said he drew away many with him & the greatness of his punishment is that he shall not have a tabernacle. This is his punishment.

Discourses of Brigham Young, 68. He came here, and one-third part of the spirits in heaven came with him. Do you suppose that one-third part of all beings that existed in eternity came with him? No, but one-third part of the spirits that were begotten and organized and brought forth to become tenants of fleshly bodies to dwell upon this earth. They forsook Jesus Christ, the rightful heir, and joined with Lucifer, the Son of the Morning, and came to this earth; they got here first. As soon as Mother Eve made her appearance in the garden of Eden, the Devil was on hand. (**JD 3:368-369**.)

Discourses of Brigham Young, 54-55. But let me tell you that it was one-third part of the spirits who were prepared to take tabernacles upon this earth, and who rebelled against the other two-thirds of the heavenly host; and they were cast down to this world. It is written that they were cast down to the earth. They were cast down to this globe -- to this terra firma that you and I walk upon, and whose atmosphere we breathe. One-third part of the spirits that were prepared for this earth rebelled against Jesus Christ, and were cast down to the earth, and they have been opposed to him

from that day to this, with Lucifer at their head. He is their general -- Lucifer, the Son of the Morning. He was once a brilliant and influential character in heaven, and we will know more about him hereafter. (**JD 5:54-55**.)

Discourses of Brigham Young, 379. If we are faithful to our religion, when we go into the spirit world, the fallen spirits -- Lucifer and the third part of the heavenly hosts that came with him, and the spirits of wicked men who have dwelt upon this earth, the whole of them combined will have no influence over our spirits. Is not that an advantage? Yes. All the rest of the children of men are more or less subject to them, and they are subject to them as they were while here in the flesh. (**JD 7:240**.)

Discourses of Wilford Woodruff, 241. The devil did not make this earth. It never belonged to him, and never will; but Lucifer was cast down to the earth with the third part of the hosts of heaven, and they have dwelt here until today. They remain here yet; and they have had their effect upon the hearts and minds and lives of the children of men for nearly six thousand years--from the time that man was cast out of the Garden of Eden into the cold and dreary world. (**JD 11:243**, October 22, 1865.)
Return to Abraham ch3v28

Joseph Smith—Matthew

An extract from the translation of the Bible as revealed to Joseph Smith the Prophet in 1831: Matthew 23:39 and chapter 24.

Introduction **(GD)**

Chapter 1

Jesus foretells the impending destruction of Jerusalem—He also discourses on the Second Coming of the Son of Man, and the destruction of the wicked.

1 For I say unto you, that ye shall not see me henceforth and know that I am he of whom it is written by the prophets, until ye shall say: Blessed is he who cometh in the name of the Lord, in the clouds of heaven (**glory**), and all the holy angels with him. (**D&C 76:63**) Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

2 And Jesus went out, and departed from the temple; and his disciples came to him, for to hear him, saying: Master, show us concerning the buildings of the temple, as thou hast said—They shall be thrown down, and left unto you desolate. (**D&C 45:18-21**)

3 And Jesus said unto them: See ye not all these things, and do ye not understand them? Verily I say unto you, there shall not be left here, upon this temple, one stone upon another that shall not be thrown down.

4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world?

5 And Jesus answered, and said unto them: Take heed that no man deceive you;

6 For many shall come in my name, saying—I am Christ—and shall deceive many; (**provide false sense of worship**)

7 Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations, for my name's sake; (**Rev 6:9-11**)

8 And then shall many be offended (**members of the church**), and shall betray one another, and shall hate one another;

9 And many false prophets shall arise, and shall deceive many;

10 And because iniquity shall abound, the love of many shall wax cold; (**increase in hate**)

11 But he that remaineth steadfast[a] **(2 Pet 3:17)** and is not overcome, the same shall be saved. (**exalted**)
12 When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place[d] **(D&C 101:22-25)**; whoso readeth let him understand.
13 Then let them who are in Judea flee into the mountains; **(GD)**
14 Let him who is on the housetop flee, and not return to take anything out of his house;
15 Neither let him who is in the field return back to take his clothes;
16 And wo unto them that are with child, and unto them that give suck in those days;
17 Therefore, pray ye the Lord that your flight be not in the winter, neither on the Sabbath day;
18 For then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel.
19 All things which have befallen them are only the beginning of the sorrows which shall come upon them.
20 And except those days should be shortened, there should none of their flesh be saved; but for the elect's sake, according to the covenant, those days shall be shortened.
21 Behold, these things I have spoken unto you concerning the Jews; and again, after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo, here is Christ, or there, believe him not;
22 For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insomuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant. **(GD)**
23 Behold, I speak these things unto you for the elect's (**chosen ones**) sake; and you also shall hear of wars, and rumors of wars; see that ye be not troubled, for all I have told you must come to pass; but the end is not yet.
24 Behold, I have told you before;
25 Wherefore, if they shall say unto you: Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not;
26 For as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be. (**public disclosure, everyone will know**)
27 And now I show unto you a parable. Behold, wheresoever the carcass (**church**) is, there will the eagles be gathered together; so likewise shall mine elect be gathered from the four quarters of the earth.

28 And they shall hear of wars, and rumors of wars.
29 Behold I speak for mine elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes, in divers places. **(GD)**
30 And again, **(1)** because iniquity shall abound, the love of men shall wax cold (**won't care**); but he that shall not be overcome, the same shall be saved.
31 And again, **(2)** this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;
32 And again shall **(3)** the abomination **(battle of Gog and Magog)** of desolation, spoken of by Daniel the prophet, be fulfilled. **(GD)**
33 And immediately after the tribulation of those days, the sun **(1)** shall be darkened, and the **(2)** moon shall not give her light, and the **(3)** stars shall fall from heaven, and the powers of heaven shall be shaken. **(GD)**
34 Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled. **(GD)**
35 Although, the days will come, that heaven and earth shall pass away; yet my words shall not pass away, but all shall be fulfilled. **(GD)**
36 And, as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory; **(GD)**
37 And whoso treasureth up my word, shall not be deceived, for the Son of Man shall come, and he shall send his angels (**priesthood holders**) before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds (**the earth**), from one end of heaven to the other. (**D&C 88:96-98**)(**taken off the earth into heaven**)**(GD)**
38 Now learn a parable of the fig tree—When its branches are yet tender, and it begins to put forth leaves, you know that summer is nigh at hand;
39 So likewise, mine elect, when they shall see all these things, they shall know that he is near, even at the doors; **Jesus knows! (The Millennial Messiah p 26-27)**
40 But of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only.
41 But as it was in the days of Noah, so it shall be also at the coming of the Son of Man;
42 For it shall be with them, as it was in the days which were before the flood; for until the day that Noah entered into the ark they were eating and drinking, marrying and giving in marriage;

43 And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.
44 Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left; **(GD)**
45 Two shall be grinding at the mill, the one shall be taken, and the other left;
46 And what I say unto one, I say unto all men (**members of the church**); watch, therefore, for you know not at what hour your Lord doth come. **(GD)**
47 But know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready.
48 Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.
49 Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
50 Blessed is that servant whom his lord, when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods.
51 But if that evil servant (**members of the church**) shall say in his heart: My lord delayeth his coming,
52 And shall begin to smite his fellow-servants, and to eat and drink with the drunken,
53 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,
54 And shall cut him asunder, and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.
55 And thus cometh the end of the wicked, according to the prophecy of Moses, saying: They shall be cut off from among the people; but the end of the earth is not yet, but by and by.

Note: End of the world is the end of wickedness. End of the earth is transformation into a Celestial Kingdom. Pearl of Great Price Institute Manual p51

Return to Master Table of Contents

Pearl of Great Price Scripture and Article References

Introduction to Joseph Smith – Matthew

Joseph Smith Matthew is an excerpt of the Joseph Smith Translation (JST) of the Bible. This chapter and the Book of Moses are the portions of Joseph Smith's translation that have been canonized. They are the two sections of the JST that depart the most from text.

"Matthew 24 as it stands in the Bible poses great problems for many readers in that the events of the destruction of the temple are intertwined with those preceding the Second Coming. The Prophet's revisions altered the order of several of the verses, thus making it plain that the Savior clearly answered both of the questions posed by his disciples. Verses 5 through 20 of Joseph Smith—Matthew answer the question of when the temple in Jerusalem would be destroyed and what would happen to the Jews, while verses 21 through 55 answer the question as to what shall be the signs of his Second Coming and the end of the world. For Latter-day Saints, the events leading up to the Second Coming are of primary interest…

"Verses 1 to 20 in Joseph Smith—Matthew talk in some detail about the events leading up to the destruction of the temple in Jerusalem in A.D. 70: the coming of false prophets and Messiahs, iniquity among the Saints, and persecution and tribulation. In many ways what happened was a type of the Second Coming, and the graphic fulfillment of those prophesied events serves as a solemn reminder to us that we can expect fulfillment of the passages related to our dispensation. And Latter-day Saints need to know that many of those in A.D. 70 who were righteous were delivered from disaster. Jesus Christ admonished his followers in that day: 'Stand in the holy place; whoso readeth let him understand. Then let them who are in Judea flee into the mountains' (**JS—M 1:12–13**). Eusebius, an early Christian historian, writes of the Christians living in Jerusalem before the destruction: 'The people of the church in Jerusalem were commanded by an oracle given by revelation before the war to those in the city who were worthy of it to depart and dwell in one of the cities of Perea which they called Pella. To it those who believed on Christ migrated from Jerusalem.' (David Rolph Seely, "The Joseph Smith Translation: 'Plain and Precious Things' Restored," Ensign, Aug. 1997, 15–16)

Return to JST Matthew Introduction

JS-Matthew 1:13-17 let them who are in Judea flee into the mountains

The message of these verses seems to be the cry, "Run for your lives!" "Go hide in the mountains!" "Don't think you can take your time and still outrun the approaching destruction." Don't bother to pack your clothes, you won't have time. Don't bother to gather provisions, you won't have time. If you're pregnant, too bad for you; you won't be able to run fast enough. If it is wintertime and the escape routes are bogged down, you're in big trouble. If destruction comes on the Sabbath, rabbinical

restrictions on Sabbath travel will prevent your escape. You're going to have to run fast and long, so good luck.

This warning is to all, but we would hope the saints would have a bit more time to prepare. The righteous and wise can observe the signs of the times to avoid being caught off guard. The meridian saints could see the persecution, the death of the apostles, the false prophets and the anti-Christs. In their day as in ours, paying attention to the signs of the times and giving heed to the living oracles would preserve them from destruction. What is the take home message? When the Prophet says, "Let's go," it's time to go!

JS-Matthew 1:18 great tribulation… such as was not before sent upon Israel… nor ever shall be sent again.

The Romans were not the first army to attack Jerusalem and destroy the Temple. The Babylonians had done the same thing about 650 years earlier. Nebuchadnezzar "burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And… brake down the walls of Jerusalem round about." (**2 Kgs 25:9-10**)

But it was worse in 70 AD at the hands of the Romans. Like the burning of the Temple of Solomon, the Temple of Herod was destroyed by fire, but also every huge stone was overturned looking for rumored hidden treasure. At the hands of the Romans, many people were crucified—a practice not yet invented in the days of Nebuchadnezzar. Furthermore, conditions within the walls of the city during the siege were much worse, many more starved to death, more were killed, fewer were spared and taken captive. Never had the situation been this bad. Never will it again.

The next Desolation of Abomination, we are told, will not be as bad. That is hardly reassuring, for Zechariah tells us "the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (**Zech 14:2**) This time the Jerusalem Temple (which is yet to be built) will not be destroyed. Conditions will be severe enough that temple worship will be suspended, for "the daily sacrifice shall be taken away" (**Dan. 12:11**), meaning the traditional morning and evening animal sacrifice would be stopped, but the Temple itself would survive. The outer court of the

Temple, where the sacrifice is performed, will be violated by the Gentiles "for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." (**Rev. 11:2**) This last destruction will not be without end for the Savior will come in time to redeem his people, destroy their enemies, and grace the temple with his holy Presence.

Joseph Fielding Smith

The desolation which came upon the Jews of that generation in which Christ was crucified, was the most terrible punishment ever meted out to any of the children of Israel. Speaking of this time of tribulation the Savior said to his disciples: "All things which have befallen them are only the beginning of the sorrows which shall come upon them. And except those days should be shortened, there should none of their flesh be saved; but for the elect's sake, according to the covenant, those days shall be shortened." (P. of G. P., p. 44; Writings of Joseph Smith.) The sieges of Jerusalem under Cestus Gallus and later Vespasian and Titus (66 to 70 A.D.) were so horrifying that they cannot adequately be told in human language. The historian Josephus has given a vivid picture of this suffering. More than a million five hundred thousand Jews perished in this war, many of them fighting among themselves. Jerusalem was finally destroyed, the temple razed, and the inhabitants of Palestine who escaped death were scattered over the face of the whole earth in punishment for their wickedness and rejection of the Son of God who declared that he came to his own and they received him not. In this state of banishment and in their scattered condition the Jews continued to suffer at the hands of all peoples, especially by the Christians generation after generation to the present time. They cried out: "His blood be upon us, and on our children," and surely they have paid the price of their wickedness. (Church History and Modern Revelation, 4 vols. [Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1946-1949], 1: 179.)

Return to JST Matthew v13

JS-Matthew 1:22 if possible, they shall deceive the very elect

It is not possible to deceive the Lord's truly elect, but Satan will try if he can and will seduce many which at first appear to be "the very elect."

Joseph Smith

When we have a testimony that our names are sealed in the Lamb's book fo life we have perfect love, and then it is impossible for false Christs to deceive us. (Teachings of the Prophet Joseph Smith, 9)

Orson Pratt

If it were possible, these popular and learned impostors would deceive the very elect; but this is impossible, for the elect enjoy the gifts which will detect with the most unerring certainty every imposition, however plausible and popular it may be. (Orson Pratt's Works [Salt Lake City: Deseret News Press, 1945], 100)

Ezra Taft Benson

There is a conspiracy of evil. The source of it all is Satan and his hosts. He has a great power over men to "lead them captive at his will, even as many as would not hearken" to the voice of the Lord (**Moses 4:4**). His evil influence may be manifest through governments; through false educational, political, economic, religious, and social philosophies; through secret societies and organizations; and through myriads of other forms. His power and influence are so great that, if possible, he would deceive the very elect (see **Matthew 24:24**). As the second coming of the Lord approaches, Satan's work will intensify through numerous insidious deceptions. (The Teachings of Ezra Taft Benson [Salt Lake City: Bookcraft, 1988], 404)

Harold B. Lee

The Prophet Joseph Smith, in his inspired version of that same scripture, added these significant words: " who are the elect, according to the covenant" This is what has been said, in effect, in this conference: Unless every member of this Church gains for himself an unshakable testimony of the divinity of this Church, he will be among those who will be deceived in this day when the "elect according to the covenant" are going to be tried and tested. Only those will survive who have gained for themselves that testimony. (Conference Report, October 1950, Third Day—Morning Meeting 129)

Return to JST Matthew v22

JS-Matthew 1:29 famines, pestilences, and earthquakes, in divers places

Regarding pestilences (plague-like sicknesses) and earthquakes, the D&C records, 'And there shall be men standing in that generation, that shall not pass until

they shall see an overflowing scourge; for a desolating sickness shall cover the land. But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me…' (D&C 45:31-33). Concerning famines to come in the latter days, consider the following:

Gordon B. Hinckley

As we have been counseled for more than 60 years, let us have some food set aside that would sustain us for a time in case of need. But let us not panic nor go to extremes…I cannot forget the great lesson of Pharaoh's dream of the fat and lean kine (**archaic plural of cow-KGJ**) and of the full and withered stalks of corn.

I cannot dismiss from my mind the grim warnings of the Lord as set forth in the 24th chapter of Matthew. I am familiar, as are you, with the declarations of modern revelation that the time will come when the earth will be cleansed and there will be indescribable distress, with weeping and mourning and lamentation (see D&C 112:24).

Now I do not wish to be an alarmist. I do not wish to be a prophet of doom. I am optimistic. I do not believe the time is here when an all-consuming calamity will overtake us. I earnestly pray that it may not. There is so much of the Lord's work yet to be done. We, and our children after us, must do it. (Conference Report, Ensign, Oct. 2001, 73-74)

Joseph Smith

The rainbow is not to be seen. It is a sign of the commencement of famine, pestilence, and so forth, and that the coming of the Messiah is not far distant…

I have asked of the Lord concerning His coming; and while asking the Lord, He gave a sign and said, "In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations." (Joseph Smith's Commentary on the Bible, ed. by Kent P. Jackson, 112-113)

Glen L. Pace

We know the prophecies of the future. We know the final outcome. We know the world collectively will not repent and consequently the last days will be filled with much pain and suffering. Therefore, we could throw up our hands and do nothing but pray for the end to come so the millennial reign could begin. To do so would forfeit our right to participate in the grand event we are all awaiting. We must all become players in the winding-up scene, not spectators. We must do all we can to prevent calamities, and then do everything possible to assist and comfort the victims of tragedies that do occur. ("A Thousand Times," Ensign, Nov. 1990, 8)

Return to JST Matthew v29

JS-Matthew 1:32 again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled

One of the most obvious signs still to be fulfilled is the events to take place in Jerusalem. The Jews have already returned as prophesied, but a great destruction will occur prior to the Second Coming. The event will be like when Nebuchadnezzar sacked Jerusalem in 589 BC (2 Kgs. 25:9-10). It will also be like when the Romans laid siege to Jerusalem in 70 AD. An army composed of "all nations" shall encompass Jerusalem. Zechariah saw the whole thing:

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. (Zech. 14:2-3)

Return to JST Matthew v32

JS-Matthew 1:33 the sun shall be darkened, the moon shall not give her light, and the stars shall fall

Not uncommonly, someone will declare that this prophecy has been fulfilled. They usually reference solar eclipses, lunar eclipses, and meteor showers. While this prophecy probably will have multiple fulfillments, we can't help but think that a very dramatic and unequivocal sign still awaits us. Think of what happened in the New

World at the Savior's birth—36 hours of daylight. What happened at his death—three days of utter darkness. Should we think that this sign would be any less dramatic?

No other sign of the times is as frequently mentioned as this one. The scriptures speak of many signs in the heaven and on the earth, but this particular sign is different. That the sun should be darkened, the moon turned to blood, and the stars fall from the heavens is a sign that is repeated over and over in the scriptures (see **Ezek. 32:7**, **Joel 2:31**; **3:15**, **Matt 24:29**; **Mark 13:24-25**, **Luk. 21:25**, **Acts 2:20**, **Rev. 6:12**; **8:12**, **D&C 29:14**; **34:9**; **45:42**; **88:87**; **133:49**). How many other signs or doctrines are repeated in 14 different places? Certainly, the fulfillment of this scripture will be as dramatic as anything we have ever seen, for when it occurs, 'the earth shall tremble and reel to and fro as a drunken man' (**D&C 88:87**).

Joseph Fielding Smith

"Eventually the sun is to be turned into darkness and the moon as blood and then shall come the great and dreadful day of the Lord. Some of these signs have been given; some are yet to come. The sun has not yet been darkened. We are informed that this will be one of the last acts just preceding the coming of the Lord." (Conference Report, April 1966, First Day—Morning Meeting 13)

Return to JST Matthew v33

JS-Matthew 1:34 the generation, in which these things shall be shown forth, shall not pass away until all… shall be fulfilled

The Matthew version of this prophecy is much less clear. Joseph Smith Translation helps us to understand that the events discussed in verses 22-33 herein are events that will take place within one generation of the Second Coming.

Joseph Fielding Smith

The question is how long is a generation? I don't know and I am not concerned about it. This is the thing that concerns me—the increased calamities, the destruction, the turmoil, the trouble that exists in the world, the fearfulness of nations, their trembling, their hearts failing them. (Take Heed to Yourselves [Salt Lake City: Deseret Book Co., 1966], 21)

Bruce R. McConkie

As succeeding events occur in the world, there is no question his faithful saints gain a clearer knowledge of when to expect his glorious return. Some of the saints in the meridian of time seem to have thought he would return in their day. Surely many of the Latter-day Saints in the dawning days of this dispensation expected him to come in their lifetimes. We today, as we see the unfolding of his work in all the world, are in the best position of any people up to now to envision correctly the approximate time of his coming. Our children should surpass us in understanding. (The Millennial Messiah: The Second Coming of the Son of Man [Salt Lake City: Deseret Book Co., 1982], 33)

Return to JST Matthew v34

JS-Matthew 1:35 Although, the days will come, that heaven and earth shall pass away

To "pass away" means "to die." Heaven and earth will die. They will be replaced by a new heaven and a new earth. How can you have a new heaven and a new earth if the old heaven and the old earth don't pass away first? (**Rev. 21:1**; **Ether 13:9**) "For all old things shall pass away, and all things shall become new, even the heaven and the earth" (**D&C 29:23**).

The new heaven and new earth will not accompany the Second Coming. They come after the Millennium and the short season (**D&C 29:22-23**).

Return to JST Matthew v35

JS-Matthew 1:36 then shall appear the sign of the Son of Man in heaven

The sign spoken of is not some new manifestation—not a crucifix flying through the heavens—it is the same sign we have already mentioned. It is the sign of the S-o-n coming as if he were the s-u-n, "for as the light of the morning cometh out of the east, and shineth even unto the west… so shall also the coming of the Son of Man be." (**JS-Matt. 1:26**; see also **Acts 1:9-11**)

Joseph Smith

"…then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east." (Teachings, pp. 286-287)

Return to JST Matthew v36

JS-Matthew 1:37 the Son of Man shall come, and he shall send his angels before him

As far back as 1831, the Lord declared that the angels are ready and waiting for the call to come and gather the wheat from the tares so the tares can be burned:

For all flesh is corrupted before me;…
Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; (D&C 38:11-12)

Wilford Woodruff
The angels of God are waiting to fulfill the great commandment given forty-five years ago, to go forth and reap down the earth because of the wickedness of men. How do you think eternity feels today? Why there is more wickedness, a thousand times over, in the United States now, than when that revelation was given. The whole earth is ripe in iniquity; and these inspired men, these Elders of Israel, have been commanded of the Almighty to go forth and warn the world, that their garments may be clear of the blood of all men.

I tell you that God will not disappoint Zion or Babylon, the heavens or the earth, in regard to the judgment which he has promised in these last days, but every one of them will have its fulfillment upon the heads of the children of men; and when they are fully ripened in iniquity the nations of the earth will be swept away as with the besom of destruction. (Journal of Discourses, 26 vols. [London: Latter-day Saints' Book Depot, 1854-1886], 18: 128)

Return to JST Matthew v37

The Millennial Messiah p26-27

The time for the second coming of Christ is as fixed and certain as was the hour of his birth. It will not vary as much as a single second from the divine degree. He will come at the appointed time. The Millennium will not be ushered in prematurely because men turn to righteousness., nor will it be delayed because iniquity abounds.---

So shall it be with his return n glory. He knows the set time and so does his Father.

Return to JST Matthew v39

JS-Matthew 24:44 Then shall two be in the field; the one shall be taken, and the other left

Bruce R. McConkie

"These words can be used in a dual way. They can be applied to the destruction of the wicked in the day of burning, when only the righteous abide the day, or they can be applied to the gathering of the remainder of the elect by the angels, when they are caught up to meet their Lord, with those who are unworthy of such a quickening being left on earth. Luke makes this latter application to words of the same meaning and then explains: 'This he [Jesus] spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth. For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness. And there shall be no unclean thing; for the earth becoming old, even as a garment, having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin.' (**JST Luke 17:38-40**. 38 This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed, the other from the grinding, and the other from the field, whithersoever he listeth.
39 For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness.
40 And there shall be no unclean thing; for the earth becoming old, even as as garment, having waxed in corruption, wherefore it vanisheth away, and the footstool remaineth sanctified, cleansed from all sin.)" (The Millennial Messiah: The Second Coming of the Son of Man, 686.)

Return to JST Matthew v44

JS-Matthew 24:46-48 The Lord to come as a thief in the night only to the wicked

'…the day of the Lord so cometh as a thief in the night.

…But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day: We are not of the night, nor of darkness.

Therefore let us not sleep, as do others; but let us watch and be sober.'
(**1 Thess. 5:2-6**)

Bruce R. McConkie

"It is true that no man knoweth the day nor the hour of his return — 'no, not the angels of heaven, but my Father only' (**Matt. 24:36**), as he himself expressed it — but those who treasure up his word will not be deceived as to the time of that glorious day, nor as to the events to precede and to attend it. (**Jos. Smith 1:37**.) The righteous will be able to read the signs of the times. To those in darkness he will come suddenly, unexpectedly, 'as a thief in the night,' but to 'the children of light' who 'are not of the night, nor of darkness,' as Paul expressed it, that day will not overtake them 'as a thief.' They will recognize the signs as certainly as a woman in travail foreknows the approximate time of her child's birth. (**1 Thess. 5:1-6**.)" (Mormon Doctrine, 688.)

Return to JST Matthew v46

Joseph Smith—History

Extracts from the History of Joseph Smith, the Prophet

Chapter 1

Joseph Smith tells of his ancestry, family members, and their early abodes—An unusual excitement about religion prevails in western New York—He determines to seek wisdom as directed by James—The Father and the Son appear, and Joseph is called to his prophetic ministry. (Verses 1–20.) **Joseph Smith born 23 December 1805 died 27 June 1844**

1 Owing to the many reports which have been put in circulation by evil-disposed and designing persons, in relation to the rise and progress of The Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church and its progress in the world—I have been induced to write this history, to disabuse the public mind, and put all inquirers after truth in possession of the facts, as they have transpired, in relation both to myself and the Church, so far as I have such facts in my possession.

2 In this history I shall present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now [1838] the eighth year since the organization of the said Church.

3 I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, State of Vermont. … My father, Joseph Smith, Sen., left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the State of New York, when I was in my tenth year, or thereabouts. In about four years after my father's arrival in Palmyra, he moved with his family into Manchester in the same county of Ontario—

4 His family consisting of eleven souls, namely, my father, Joseph Smith; my mother, Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack); my brothers, Alvin (who died November 19th, 1823, in the 26th year of his age), Hyrum, myself, Samuel Harrison, William, Don Carlos; and my sisters, Sophronia, Catherine, and Lucy.

5 Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country. Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division

amongst the people, some crying, “Lo, here!” and others, “Lo, there!” Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.

6 For, notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

7 I was at this time in my fifteenth year. My father’s family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, Lucy; my brothers Hyrum and Samuel Harrison; and my sister Sophronia.

8 During this time of great excitement my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong.

9 My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason and sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavoring to establish their own tenets and disprove all others.

10 In the midst of this war of words and tumult of opinions, I often said to myself: What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

11 While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*

12 Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.

13 At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.

14 So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

15 After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

16 But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

17 It no sooner appeared than I found myself delivered from the enemy (**Satan**) which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*

18 My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of

all the sects was right (for at this time it had never entered into my heart that all were wrong)—and which I should join.

19 I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (**Isaiah 29:13**)

20 He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, "Never mind, all is well—I am well enough off." I then said to my mother, "I have learned for myself that Presbyterianism is not true." It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?

Some preachers and other professors of religion reject the account of the First Vision—Persecution is heaped upon Joseph Smith—He testifies of the reality of the vision. (Verses 21–26.)

21 Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

22 I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

23 It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the

necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to myself.

24 However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

25 So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

26 I had now got my mind satisfied so far as the sectarian world was concerned—that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true—that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.

Moroni appears to Joseph Smith—Joseph's name is to be known for good and evil among all nations—Moroni tells him of the Book of Mormon and of the coming judgments of the Lord and quotes many scriptures—The hiding place of the gold plates is revealed—Moroni continues to instruct the Prophet. (Verses 27–54.)

27 I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

28 During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me—I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament.

29 In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

30 While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a **(1)** personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

31 He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

32 Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

33 He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do;

and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people.

34 He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants;

35 Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.

36 After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

37 *For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.*

38 And again, he quoted the fifth verse thus: *Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.*

39 He also quoted the next verse differently: *And he (**Elijah**) shall plant (**bind,seal**) in the hearts of the children the promises made to the fathers (**Abraham, Isaac, Jacob**), and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.*

40 In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come.

41 He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

42 Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person;

neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

43 After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

44 I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the **(2)** same heavenly messenger was again by my bedside.

45 He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

46 By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld **(3)** the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them.

47 After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me for the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

48 I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered

something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

49 The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld **(4)** the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

50 I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

51 Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

52 Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. **(year 1823)**

53 I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

54 Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

Joseph Smith marries Emma Hale—He receives the gold plates from Moroni and translates some of the characters—Martin Harris shows the characters and translation to Professor Anthon, who says, "I cannot read a sealed book." (Verses 55–65.)

55 As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise, as we could get opportunity. Sometimes we were at home, and sometimes abroad, and by continuous labor were enabled to get a comfortable maintenance.

56 In the year 1823 my father's family met with a great affliction by the death of my eldest brother, Alvin. In the month of October, 1825, I hired with an old gentleman by the name of Josiah Stoal, who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, State of Pennsylvania; and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him, he took me, with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money-digger.

57 During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there I first saw my wife (his daughter), Emma Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stoal.

58 Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's, and went to my father's, and farmed with him that season.

59 At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, (**22 Sep 1827 received the plates**) having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected.

60 I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them. For no sooner was it known that I had them, than the most strenuous exertions were used to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand. When, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

61 The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna county, in the State of Pennsylvania. While preparing to start—being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise—in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability.

62 By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following.

63 Sometime in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:

64 "I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Charles Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic; and he said they were true characters. He gave me a certificate,

certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

65 "He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

. . . . . .

Oliver Cowdery serves as scribe in translating the Book of Mormon—Joseph and Oliver receive the Aaronic Priesthood from John the Baptist—They are baptized, ordained, and receive the spirit of prophecy. (Verses 66–75.)

66 On the 5th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the circumstances of my having received the plates, and accordingly he had come to make inquiries of me.

67 Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me.

. . . . . .

68 We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

69 *Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.*

70 He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

71 Accordingly we went and were baptized. I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.*

72 The messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

73 Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

74 Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning and intention of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood.

75 We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine providence), who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay.

1. *

Oliver Cowdery describes these events thus: "These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called 'The Book of Mormon.'

"To notice, in even few words, the interesting account given by Mormon and his faithful son, Moroni, of a people once beloved and favored of heaven, would supersede my present design; I shall therefore defer this to a future period, and, as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the Gospel of Christ.

"No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Savior, of the precise manner in which men should build up His Church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a 'good conscience by the resurrection of Jesus Christ.'

"After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easy to be seen, as the prophet said it would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easy to be seen that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations, when His testimony is no less than the spirit of prophecy, and His religion based, built, and sustained by immediate revelations, in all ages of the world when He has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given 'Arise and be baptized.'

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon Him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance.

What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the 'blaze of day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

"But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood as he said, 'Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the Sons of Levi may yet offer an offering unto the Lord in righteousness!'

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-men, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind. The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease."—*Messenger and Advocate,* vol. 1 (October 1834), pp. 14–16.

Return to Master Table of Contents

The Articles of Faith *of The*

Church of Jesus Christ of Latter-day Saints

Chapter 1

1 We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2 We believe that men will be punished for their own sins, and not for Adam's transgression.

3 We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5 We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6 We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.

7 We believe in the gift of tongues, prophecy, revelation,visions, healing, interpretation of tongues, and so forth.

8 We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9 We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10 We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory. (**temporary glory until the earth is Celestialized**)

11 We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12 We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13 We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things,

we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Joseph Smith.

Return to Master Table of Contents